

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - षोडशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 16

मुनिमानससंतोषस्ततः स्तोत्रं तथाविधम्।

शापस्थापननिर्वाणे षोडशे विनिरूप्यते॥१॥

KAARIKA 1 Meaning: "The sages attained happiness, in their mind, and sang their "praise" of our Lord, with great joy! The clarifications, on the "curse" given, and their "getting away" from that place — these are all described, in this 16th chapter."

भक्तानां तु कृतिः सत्या वाक् सत्या ब्रह्मवादिनाम्।

मनो भगवतः सत्यमित्यध्यायविनिर्णयः॥२॥

KAARIKA 2 Meaning: "The task of the devotees became truthful (i.e. the stopping of the sages, by Jaya and Vijaya, from entering inside). The words of the knowers of Brahman became truthful (i.e. the "curse", which was given, to Jaya and Vijaya). The mind of our Lord (i.e. His contemplation) will be also become truthful — In this way, the contents of this chapter 16 have been determined."

मनसः प्रबलत्वाद्धि तेषां नान्यविरोधिता।

पूर्वयोरनभिप्रेतं तृतीयादेव सुस्थिरात्।

KAARIKA 3 Meaning: “Our Lord’s “mind” did not oppose the actions of His devotees (Jaya and Vijaya) and the sages; whatever was not desired, by the two gatekeepers, happened now through the “third” one (the sages). In other words, the mind of the sages, which was unaffected by worldly considerations and motives (ego etc.) now got related to them; through which, they got anger.”

अतो भगवतः सर्गलीलायां दुर्बलार(५व)तिः॥३॥

एवं पूर्वाध्याये अर्द्धतुष्टानां मुनीनां स्तोत्रमुक्तम्। तयोः पूर्णसंतोषार्थं भगवान् ब्राह्मणस्तोत्रं कृतवानित्याह—

KAARIKA 3 ¾ Meaning: “Due to this reason, in this “Leela” of creation, and the “Leela” of protection, the factor of “love” (Prema) is absent.” (rare).

In the 15th chapter, the sages, who had become a little “happy” only, (i.e. not totally happy), had sung the praise of our Lord. Our Lord, being very compassionate, with a view to make them, fully happy, began to “praise” them. This is told by Lord Brahma, through the following verse.

ब्रह्मोवाच।

इति तद्गृणतां तेषां मुनीनां योगधर्मिणाम्।

प्रतिनन्द्य जगादेदं विकुण्ठनिलयो विभुः॥१॥

VERSE 1 Meaning: “Lord Brahma said, “When the sages, who observe the Dharma of Yoga, were doing this type of “praise” of our Lord, our Lord Sri Narayana, who is the Lord of Sri Vaikunta Dhaam, who is all capable and omnipotent, began to speak, the following words, congratulating and greeting the sages.”

श्रीसुबोधिनी : इति तदृणतामिति। पूर्वोक्तप्रकारेण गृणतां तेषां भीतानां मुनीनां शास्त्रनुसारिणां वचनं प्रतिनन्द्य। तच्छब्देन वचनं प्राप्यते। प्रतिनन्दनं बहिरेव कृतम्, प्रतिनन्दस्यैवाऽग्रे वक्ष्यमाणत्वात्। इदं वक्ष्यमाणं जगाद। ननु किमित्येवं जगाद, यतो भक्तानां दुःखं भवति। तत्राह—विकुण्ठनिलय इति। विकुण्ठस्थानं निलयो यस्य। गृहागतानां संतोषः कर्तव्य इति। नन्वेवं सति भक्ताः पीडिता भवेयुरित्याशङ्क्याऽऽहविभुरिति। स्वभृत्यान् सर्वप्रकारेणापि मोचयितुं समर्थ इत्यर्थः॥१॥

प्रथमतः सेवकयोरपराधं समर्थयति—

SRI SUBODHINI: The sages were afraid, and yet they, (the sages) were singing the “praise” of our Lord, in this way. They were sincere followers of the scriptures. On hearing this “praise”, our Lord, congratulating their words, began to speak! How did the Lord greet and congratulate His devotees? In fact, this sort of action, on the part of our Lord, leads to sorrow, in the mind of His devotees! On this, it is said, that our Lord is in Sri Vaikuntam, and being His own “residence”, He was eager to make His “visitors” (the sages) very happy through His “words”! Why the Lord has to do “all this”, which would make His devotees unhappy? On this, it is said that our Lord is VIBHU — all capable — omnipotent! He is capable of removing all types of sorrow of His devotees. This is the purport.

In the first instance, our Lord is telling, that the offence has been committed by His devotees only (Jaya and Vijaya).

श्रीभगवानुवाच।

एतौ तौ पार्षदौ मह्यं जयो विजय एव च।

कदर्थीकृत्य मां यद्वो बह्वक्रान्तामतिक्रमम्॥२॥

VERSE 2 Meaning: “Our Lord said, “Jaya and

Vijaya are my two associates, who had given “boons” to Me! But, now, they have ignored Me, by insulting all of you, in this inappropriate way. They have also committed a serious offence against you!”

श्रीसुबोधिनी : एताविति। एतौ जयविजयौ, तौ पूर्वकल्पे मधुकैटभौ, मह्यं वरदानान्मदुत्सङ्गे मृताविति मया वैकुण्ठे समानीतौ। तदानीं बहूनां सेवकानां विद्यमानत्वात्सन्देहनिवृत्त्यर्थं नाम गृह्णाति—जयो विजय एव चेति। मदर्थं यो जयः स एकः, जयनामा च। इन्द्रियादीनामन्यार्थं जयो ज्ञानमार्गे, मदर्थं जयो भक्तिमार्गे, अन्तःकरणजय इत्यर्थः। विविधो जय इन्द्रियादीनां द्वितीयः। अत एवैतौ मम पार्षदौ, पार्षदि सभायां योग्यौ। यथाऽन्तःकरणे तज्जयो भगवत्स्थितौ हेतुर्भवति, तथा वैकुण्ठस्थितावेतावेव हेतुभूतौ। अत एवैतयोरुत्पत्तिविमर्शनेनाऽपराधकरणं युक्तमेव। न हि साक्षान्मनसा भगवान् गन्तुं शक्यः, किन्तु जयेनैव शक्य इति भगवत आनन्दरूपस्य सहजसुखत्वेन मनसः प्रवृत्तियोग्यत्वेऽपि जयप्रतिबन्धान्न भगवद्गमनम्। अत एव मां कदर्थीकृत्य, व्यवहारेऽपि ब्रह्मण्यत्वादिमद्भर्मान् दूरीकृत्य, वो युष्माकमतिक्रमं बह्वक्रान्ताम्॥२॥

अत एवैतयोर्दण्ड उचित इत्याह—

SRI SUBODHINI: Jaya and Vijaya, in their previous lives, were the two demons Madhu and Kaitabha. They had given to the Lord, various boons, and they had died, through our Lord’s hands, while being placed, on the lap of our Lord. “Hence, our Lord had brought them, to His own holy abode of Sri Vaikuntam. As, there were so many “servants”, our Lord specifically took the names of Jaya and Vijaya, now, emphasizing the present context.

The Lord told further, “In the path of “Jnana”, the devotee conquers his “senses” for the sake of “another”; But, in the path of “Bhakthi”, the devotee conquers all his “senses” for My sake only! In this way, the victory

over the senses, in various ways, has taken, these two forms of My gatekeepers. Due to this only, they have become entitled to live in "My assembly"! Like, in their mind, our Lord dwelled, due to their conquest over the senses, in the same way, their victory over the senses is the reason, for their stay in Sri Vaikuuntam. Moreover, without the victory over the mind, no one can attain our Lord directly! Our Lord's "Darsan" also is possible only, through this. Our Lord is of the form of "bliss". He is of the nature of "happiness", at all times!

My gatekeepers have prevented you all, from coming to Me, (although all of you deserve to come to Me), without any consideration about Me, and my devotion to the Brahmins! In this way, these two have grossly insulted you all!

Our Lord tells the sages, that the punishment meted out to these two gatekeepers by them, is appropriate — as per the following verse.

यस्त्वेतयोर्धृतो दण्डो भवद्भिर्मामनुव्रतैः।

स एवाऽनुमतोऽस्माभिर्मुनयो! देवहेलनात्॥३॥

VERSE 3 Meaning: "Oh sages! All of you are equal and same like Me! The punishment given by you to these two gatekeepers, is acceptable to Me (i.e. it has My approval) - as these two have humiliated the Brahmins!" (Deva).

श्रीसुबोधिनी : यस्त्वेतयोरिति। तुशब्दो दण्डान्तरव्यावृत्त्यर्थः। यो जन्मत्रयात्मको दण्डः, स एवाऽनुमतोऽस्माभिः। भवद्भिर्मया चेति; सेवकसहितेन मया वा। उभावपि दण्डनीयावित्येतयोरित्युक्तम्। अनुव्रताः सधर्माः। मत्कार्यं कृतमिति, ममाऽत्र महान् संतोष इति, तेषां कृत्यभिनन्दनम्। मुनय इति संबोधनं काकतालीयकरणव्यावृत्त्यर्थम्, अभिप्रायज्ञानार्थं वा। नन्वेतयोः कोऽपराधः? द्वाररक्षा तु स्वधर्म इति। तत्राऽऽह—देवहेलनादिति।

अस्मद्देवा ब्राह्मणाः, परोक्षदेवो यज्ञः, प्रत्यक्षदेवो यज्ञाधिष्ठाता विष्णुरिति।
स एवेत्येवकारेण इदानीमन्यो न वक्तव्य इति सूचितम्॥३॥

एवमपराधदण्डौ निरूप्य, सेवकापराधं दूरीकृत्य, दण्डापराधं स्वापराधं
च दूरीकरोति प्रार्थनया—

SRI SUBODHINI: The syllable “Tu” (but) has been used to indicate the meaning that, “whatever punishment, you have given, is appropriate, and no change is needed. The punishment given by you, is acceptable to Me, as these gatekeepers were deserving to be punished. You are all like Me – with My own qualities and virtues (ANUVRATAHA). Hence, you have completed My own “task” only! I am indeed very pleased with this”. In this way, our Lord “praised” the actions of the sages. “You have not done this action, “accidentally”” – to tell this, our Lord has addressed them, as “Oh sages!” (MUNAYO). The Lord also conveyed, that He was fully aware of their opinion too!

The duty of the gatekeepers is to guard the entry point, and these two have only done their duty. Then what is the “offence”, which they have committed in the discharging of their “duties”? On this, it is said that, these two gatekeepers have “insulted noble sages” (Devahelanaat). These sages, were celestial and Brahmins also. Our Lord told, “My worshipful Lord is the Brahmin. The sacrifices are the visible manifestations of our Lord Himself! All the celestial deities and Myself, are in these Brahmins. Due to this, the “punishment” is given by these three celestial deities only (i.e. not by the sages). In this way, the punishment is appropriate and there is no need to alter or give any other punishment.”

After accepting the punishment, and after removing the "offence" of His servants, our Lord, now, removes (mitigates) the "offences" committed by the sages (in giving a curse) and by Himself - through the following verse.

तद्वः प्रसादयाम्यद्य ब्रह्म दैवं परं हि मे।

तद्धि ह्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृतम्॥४॥

VERSE 4 Meaning: "Today, I seek your pardon and I wish to please you through this! — as an offence has happened through Me also! The Brahmins are the "best" of celestial deities for Me! My servants have offended these Brahmins! I consider this "offence" as having been done by Me only!"

श्रीसुबोधिनी : तद्व प्रसादयामीति। युष्मानद्य प्रसादयामि, यतोऽपराधो जात इति। अपराधो हि महत्यल्पस्य भवति, प्रकृते तु कथमपराध इति चेत्तत्राऽऽह—ब्रह्म दैवं परमिति। मम दैवं देवता, ब्रह्म ब्राह्मणजातिः। परमिति विष्णवपेक्षयाऽपि। आधिदैविको विष्णुर्देवो भवति, 'विष्णुर्वा अकामयत, पुण्यं श्लोकं शृण्वीय न मा पापाकीर्तिरागच्छेदिति। स एतं विष्णावे श्रोणायै पुरोडाशं त्रिकपालं निरवपत्' इति श्रुतेः। तद्व्यावृत्त्यर्थमाह—परमिति। प्रत्यक्षश्रुतौ देवापेक्षया ब्राह्मणानामुत्कर्षविधानात्, 'एते वै देवाः प्रत्यक्षं यद्ब्राह्मणा इति'। तदाह—हिशब्देन। ननु भवतः कोऽपराधस्तत्राऽऽह—तद्धि ह्यात्मकृतं मन्ये इति। यत् स्वपुम्भिः स्वसेवकैरसत्कृतम्, तदहमात्मकृतमेव मन्ये। हि युक्तोऽयमर्थः, भृत्यकृता एव स्वामिकृता भवन्तीति, अन्यथा भृत्यापराधे स्वामिनो दण्डो न स्यात्। अनेन मयैव भवन्तो निवारिता इत्यप्युक्तम्। कृतमपि तद्युक्तमेव, द्वारपालकधर्मत्वात्। अत एव हि द्वयमन्योन्यं हेतुभूतम्। यद्यप्येतादृशे लोकः स्वाम्यपराधं न मन्यते, तथाप्यहं मन्ये; यतस्ते स्वपुरुषाः॥४॥

प्रसादश्चाऽत्र सर्वथा कर्तव्यः, अन्यथा महदनिष्टं स्यादित्याह—

SRI SUBODHINI: Usually, an action is treated

as an offence, when it is done, by a lower graded person, to a higher and nobler person, in an insulting and inappropriate way. How can then, this statement of our Lord, having done an offence, is appropriate, as He is the highest Lord of the Universe, who always showers His grace and benefits on everyone, at all times? On this, our Lord, showing His inherent virtue of deep humility says, "For Me, the Brahmins are My "Lord"! (worshipful deity). Due to the "Brahmins" being My Lord, You are greater than Lord Vishnu Himself! (i.e. Myself). Even Lord Vishnu, as said in the Vedas, desired to listen about the glory and greatness of noble saints of eternal and benedictory "fame" (Punyasloka), through which, "I, a sinner, do not attain any "ill-fame"! It is said, further, that Lord Vishnu offered, to the Brahmins, in three vessels, the oblation of "Yavaagu". In this way, Lord Vishnu also is desirous of propitiating the Brahmins, in the form of sacrifices! (as a celestial deity, Himself). But the Brahmins are "Lords", and the word "Parama" (highest) has been added to emphasize their highest status! The Vedas say further that, "These Brahmins are the visible Lords."

The Lord says further to the sages, "I regard the offence committed by My servants, as having done by Me only!" Usually the "offence" done by a servant is attributed to his 'master' only! I only, through the action of My servants, had prevented you from entering inside! What they have done as "duty", is appropriate. But, I accept their insulting behavior, as an offence, and I own responsibility for the same — as they are my servants (Purusha)."

It is necessary therefore, that, only through conferring

“blessings”, the issues should be solved. Otherwise, great dangers will ensue — our Lord says like this, through the following verse.

यन्नामानि च गृह्णाति लोको भृत्ये कृतागसि।

सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवाऽऽमयः॥५॥

VERSE 5 Meaning: “On the servants committing an “offence”, the people of the world condemn the master and Lord of the servants. This condemnation, destroys the “fame” of the master, in such a way, like the skin disease (Leucoderma etc.) destroys the texture of the skin.”

श्रीसुबोधिनी : यन्नामानीति। महतामपि लोकापवादाद्भयं भवति। अत एव भृत्ये कृतागसि लोको यस्य स्वामिनो नाम गृह्णाति। नामानीतिबहुवचनं तस्य सर्वसंबन्धेनाऽधिक्षेपार्थं सर्वाण्येव नामानि गृह्णाति; चकारात्तस्य गुणान् कर्माणि च निन्दार्थमुद्घाटयति। किमतो यद्येवमत आह—सोऽसाधुवाद इति। स लोकैरुच्चार्यमाणोऽसाधुवादः। असाधुत्वेन कीर्तनमपकीर्तिरिति यावत्। तत्कीर्तिं हन्ति, यद्विषयकः स्वयम्। ननु विद्यमानां कीर्तिं प्रसिद्धां कथं हन्यादित्याशङ्क्य दृष्टान्तेन समर्थयति—हन्ति त्वचमिति। आमयो रोगः श्वित्रादिः, यथा शरीरे विद्यमान एव तस्य त्वचं हन्ति, स्वस्य रूपमेव प्रकटयति॥५॥

नन्वीश्वरस्य सर्वनियन्तुर्दासानुदासस्य तुच्छस्याऽन्तःप्रवेशाभावे को वा अपराधः? लोको हि तु, महाराजगृहे क्षुद्राणां प्रवेशो नाऽस्तीति, कथमपकीर्तिं वदेदित्याशङ्क्याऽऽह—

SRI SUBODHINI: Even noble saints are afraid to be confronted by condemnation in the world. Due to this reason, the offences committed by the servant is attributed to his ‘master’! The people say “without master’s desire or approval, this servant would not have committed such an offence! The syllable “Cha” (and) indicates the meaning that, due to the offence committed

by the servant, the people condemn even the good virtues and actions of the “master”! Though noble saints ignore all this, a master with a retinue of servants, should take this condemnation in the world, seriously, as his “fame” for good virtues and actions done, in the past, will get affected, through this condemnation, however “wrong” it is! An example is given here, to make us realize this factor. Like, the disease of leucoderma affects the skin and destroys its color, and makes it look “white” (like itself), in the same way, “condemnation” also destroys the crystal clear “fame” of even noble persons!

Is it a big offence, that the sages, who have considered themselves, as “servants of our Lord’s servants”, are stopped from entering into the abode of the controller and originator of this Universe viz. our Lord Himself? Even in the world, lower category persons are not allowed to “freely” enter into the royal assembly! No one, condemns the king for this action. If a doubt arises, in this way, the Lord gives the answer, in the following verse.

यस्याऽमृतामलयशःश्रवणावगाहः-

सद्यः पुनाति जगदाश्वपचाद्विकुण्ठः।

सोऽहं भवद्भय उपलब्धसुतीर्थकीर्तिश्छिन्दां-

स्वबाहुमपि वः प्रतिकूलवृत्तिम्॥६॥

VERSE 6 Meaning: “The listening to the Nectarian and pure fame of Myself, purifies the entire Universe, instantaneously and sanctifies even the lowest graded persons! This holy abode of Sri Vaikuntam, and I have attained such a fame, only through noble saints like you! Hence, whosoever behaves in an inappropriate way against you, even if it is My own hands only,

I will not hesitate to cut it off.” (like a total “bath” washes all impurities).

श्रीसुबोधिनी : यस्येति। उपजीव्यत्वाद्ब्राह्मणातिक्रमे ममाऽपकीर्तिं वदेदेव। उपजीव्यत्वं च मम कीर्तिस्तदधीनेति। तदेवाह—यस्य ममाऽमृतममलं यद्यशः, तस्य श्रवणावगाहः, आ श्वपचात् श्वपचं मर्यादीकृत्य, जगदेव सर्वं पुनाति। एवं जगत्पवित्रकीर्तित्वादहं विकुण्ठः कुण्ठरहितः। कस्मिन्नप्यंशे दोषरहित इत्यर्थः। एतादृशोऽप्यहं पुरुषोत्तमो भवद्भ्य एवोपलब्ध्या सुतीर्थरूपा कीर्तिर्यस्य तादृशः। यशः पराक्रमजन्यम्, कीर्तिः सदाचारजन्या। मम यशो जगति पावित्र्यमपि संपादयति, मन्नाम्ना दुष्टरूपपापनिग्रहात्। पराक्रमो हि दोषनिवारणरूपः। स चेद्दोषः सहजोऽपि भवेत्सोऽपि मद्भयान्नश्येत्, अतश्चण्डादेहे उत्पादकोऽपि दोषो नश्यति। अतो वैकुण्ठस्थानं यशःपुञ्जेन विराजमानं मम सामर्थ्यसूचकं वर्तते। तथापि कीर्तिः, साधवश्चेत् कीर्तयेयुः, तदैव भवति। तेन कीर्त्या ये मम सवेकाः सदाचाराः, ते मत्परायणा भवन्ति; निरन्तरं कीर्तनेन कृतार्थाश्च भवन्ति। अतस्तीर्थभूतकीर्ति-संपादकत्वेनोपजीव्या ब्राह्मणाः। अतस्तेषु योऽपराधं करोति, मद्गारुप इन्द्रोऽपि, तमपि छन्द्याम्। अत एव बृहस्पत्यतिक्रमे इन्द्रस्य महती पीडा संवृत्ता राज्यभ्रंशादिरूपा। अतो युक्तमेव प्रसादनमित्यर्थः। ॥६॥

तत्र कीर्तिं निरूप्य ब्राह्मणाधीनां लक्ष्मीं निरूपयति—

SRI SUBODHINI: “When the Brahmins, who are devoted to Me (who aid, help and assist Me), are “offended”, then, my “fame” will get affected in this world. My “fame” is under their control, as they are always aiding and assisting Me (in the practice of “Dharma” etc.). My nectarine and pure “fame” is worthy of being listened to, and this “bath” purifies even the most low-graded persons and the entire Universe, at the same moment, when it is heard! Due to this “fame”, I am hailed by devotees as “VIKUNTA” (the Lord who is undefeated, or who has no decline). In other words, I am always “blemish free”, as no “blemish” can affect

Me! I AM THE LORD SRI PURUSHOTHAMA! I have attained the fame of being the most sacred and holy "Theertham" (pilgrimage center). Usually "fame" is attained through brave deeds! "Acceptance of greatness" (Keerthi) is attained through right conduct and character. My "fame" secures for the devotee, great purity and sanctity (sacredness) in the world! Through the chanting of My holy names, all the wicked "sins" get destroyed. Hence, by listening to My "Leelas", even the most blemishful low-graded persons, are able to destroy their sins and blemish, through My grace! Due to this, the holy abode of Sri Vaikuntam is made brilliant by My "fame", which symbolizes My omnipotence and glory! My "fame", is sung by noble saints and through this, devotees of good conduct, become deeply and lovingly attached to Me, with "Bhakthi", and they get fulfilled, through singing My names, at all times! Due to this only, as the Brahmins attain "Bhakthi" from Me, who is the highest and most sacred 'pilgrim center', I consider them, as My own "benefactors" (Upakaarak). Hence, if someone commits an offence against these devoted Brahmins, even if it is my own "hands" viz. Lord Indra, (Lord Indra is considered, as representing our Lord's holy hands), I will not hesitate to cut it away! Due to this reason only, Indra had to undergo great sorrow, by way of losing His kingdom etc. (due to the curse given by his GURU BRIHASPATI!) Hence, it is appropriate, that you should pardon this offence!" This is the purport.

कीर्तिर्लक्ष्मीस्तथा भोगस्त्रयं विप्रप्रसादतः।

भृगोः कन्या यतो लक्ष्मीमुखं चाऽपि द्विजा मम ॥१॥

KAARIKA 1 Meaning: "A person gets the benefits of fame, wealth and happiness, due to the grace of the

Brahmins — as Goddess Laxmi is the daughter of a Brahmin sage viz. Sage Bhrigu! The Brahmins represent “My face” also!”

After explaining the nature of our Lord’s “fame”, through the following verse, it is said, that Goddess Laxmi also is under the “control” of the noble Brahmins.

यत्सेवया चरणपद्मपवित्ररेणुं सद्यः-

क्षताखिलमलं प्रतिलब्धशीलम्।

न श्रीर्विरक्तमपि मां विजहाति यस्याः-

प्रेक्षालवार्थ इतरे नियमान्वहन्ति॥७॥

VERSE 7 Meaning: “By serving and worshipping the Brahmins only, the “dust” of My feet has attained the status of being pure and sanctified! The dust of My feet has attained the power to destroy all the sins, immediately! Due to this grace of the Brahmins only, I have become blessed, with such a beautiful attitude and nature, that, Goddess Laxmiji does not leave Me even, for a second, though I remain always unconcerned! It is well known, that the celestial deities observe various vows and religious disciplines to secure, even the slightest “gaze” from Goddess Laxmiji.”

यत्सेवयेति। स्त्रियः स्वभावतो दुष्टाश्चञ्चलाश्चापि नित्यशः।

आचारजनिता कीर्तिर्ब्राह्मणाश्च नियामकाः॥१॥

KAARIKA 1 Meaning: “Women generally are “wavering” (in their mind) on a permanent basis! But “fame” and “respect” are attained through good character and conduct. Hence, noble Brahmins only are the true and real “teachers and instructors” of this good conduct and character.”

ईश्वरस्य तु याः पत्न्यस्ता विरक्ते न हि स्थिराः।

भृगोराज्ञां ततः प्राप्य स्थिरा लक्ष्मीस्ततो मयि॥२॥

KAARIKA 2 Meaning: "The wives of our Lord also cannot remain with their husband, if He is a person of total detachment (Vairaagyam)". But Goddess Laxmiji, is remaining with Me, in a steadfast way, only through the order of her father, Sage Bhrgu."

श्रीसुबोधिनी : स्वोत्कर्षं वर्णयति ब्राह्मणोत्कर्षार्थम्। येषां ब्राह्मणानां सेवया चरणपद्मे पवित्रो रेणुर्यस्याः सेवाजनितः संस्कारश्चरणे तिष्ठतीति चरणसंबन्धी यः कश्चन रेणुः, स गङ्गावत्पवित्ररूपो भवति। रेणुरिति पाठे एतावद्भिन्नं वाक्यम्। द्वितीयान्तपाठे तु पूर्वार्द्धविशेषणान्युद्देश्यानि ब्राह्मणसेवासाध्यानि। विरक्तिरपि तत एव, विरक्तिविरोधी नियतो लक्ष्मीस्थितिलक्षणो धर्मोऽपि तत एव। लक्ष्म्या माहात्म्यं ब्राह्मणमाहात्म्यार्थम्। सद्यः क्षतमखिलानां मलं येन। प्रतिलब्धं शीलं येन। यस्या लक्ष्म्याः प्रेक्षालवार्थे इतरे ब्रह्मादयो नियमान् कृच्छ्रादीन्, भगवद्ब्रतानि वा, वहन्ति। लक्ष्मीकटाक्षकामनया तपः कुर्वन्तीत्यर्थः। पापनाशकत्वमपि ब्राह्मणसेवया, तद्वाक्यादेव नियमात्, सारस्वतकल्पे सर्वस्य ब्राह्मणाधीनत्वाच्च। वस्तुतस्त्वपहतपाप्मा भगवान्, अत एव लोकानामपि तत्संबन्धात् पापनाशः, लक्ष्म्या अपि दोषनिवृत्तिः। प्रभूणां भोगाभिनिविष्टानां सदाचारपरिपालन लक्षणः सुस्वभावो महापुरुषागमनेन महापुरुषसेवया संपद्यते, रागनिवृत्तिरपि तदनुरोधादेव। वस्तुतस्तु धर्मो भगवत्येव प्रतिष्ठित इति निर्दुष्टत्वाच्च रागानाचाराभावः॥७॥

ब्राह्मणाधीनं स्वस्य भोगमाह—

SRI SUBODHINI: With a view to show the glorious and exalted nature of the Brahmins only, our Lord is telling, about His own glory. He says that, "The dust of My feet has become sacred only, due to the service and worship of the Brahmins, done by Me". The noble tendencies of service remain in our Lord's feet and

the dust, which comes into contact with our Lord's holy feet, also becomes "sanctified and sacred" — like our Lord's holy feet!

"I have become blessed with the virtue of detachment (Vairaagyam) due to the service and worship of My Lord only! (viz. the Brahmins)." Though this spirit of detachment is against the interests of Goddess Laxmiji, even then, she is sincerely "stable" with the Lord, only due to the grace of the Brahmins, secured through service and worship, by the Lord! Only with a view to bring out the glory of the Brahmins, here, the glory of Goddess Laxmiji also has been described. "I have attained the power to redeem the sins of My devotees, through the dust of My holy feet, only through the service and worship of the Brahmins."

With a view to, at least obtain a small little "look" and "gaze" from Goddess Laxmiji, Lord Brahma and other celestial deities, observe very difficult vows (Krichraa and others) and also undergo the penance of service and worship of our Lord! Such is the glory of Goddess Laxmiji!

"I have got the power to destroy all sins, due to My service and worship of our Lord only! — as only through the observance of the "words of wisdom" of the Brahmins, a person can observe all the rules of conduct and behavior, or rituals/ sacrifices, which redeem one's sins!

It is said, that during the "Saaraswat Kalpa", everything was under the control of the Brahmins! Of course, our Lord only is the real destroyer of all sins! By getting lovingly related to our Lord, the redemption of "sins" takes place. The "blemish", of Goddess Laxmiji,

have been also removed, only through the grace of our Lord! Even princes and kings, who are attached to pleasures of life, begin to control themselves and observe right conduct only, through the coming into their lives of the Mahaatmaas, and through their service! These persons are able to get rid of their "attachment", only through their following, the instructions of these noble Mahaatmaas!

However, in reality, the highest "Dharma" (of good conduct and behavior) is centered and based in our Lord only. Through service and worship of our Lord, a devotee becomes "blemish free". Both our Lord and Goddess Laxmiji, being the center and basis of all virtues, are also blemish free. They also do not have the blemish of attachment, and bad conduct in them!

In the coming verse, the Lord says, that His "enjoyments" (Bhoga) are also under the control of the Brahmins!

नाऽहं तथाऽद्भि यजमानहविर्विताने -

श्च्योतद्धृतप्लुतमदन्हृतभुङ्मुखेन।

यद्ब्राह्मणस्य मुखतश्चरतोऽनुघासं-

तुष्टस्य मय्यवहितैर्निजकर्मपाकैः॥८॥

VERSE 8 Meaning: "The Brahmin devotees have attained their ultimate satisfaction, after consecrating the results of all their actions to Me! When these Brahmins eat various types of delicious dishes, made of ghee, then it is Me, who becomes pleased and happy, on attaining this food, through their mouths! This sort of happiness and joy (satiation) is not attained by Me, even through the oblations, offered to fire, at the time of sacrifices, done by devout persons." (Feeding persons is more satisfying to Me, than pouring it over fire!)

श्रीसुबोधिनी : नाऽहं तथाद्वीति। स्वभावतोऽहं स्वमुखेनाऽनश्नन्नेव तिष्ठामि, 'अनश्नन्नन्यो अभिचाकशीति' इति श्रुतेः। गौणं च मम मुखद्वयम्, अग्निर्ब्राह्मणैश्च कार्यरूपम्। तत्राऽग्न्यपेक्षयाऽपि ब्राह्मणो मम मुखं समीचीनम्। तदाह—नाऽहं तथा हुतभुङ्मुखेनाऽद्वि। तर्हि यज्ञानां वैफल्यं स्यादित्याशङ्क्याऽऽह—अदन्नपि तथा नाऽद्वीति। अदनमपि वह्नेः सर्वभक्षकत्वात् काष्ठादिभक्षकत्वाच्च तस्य मुखत्वेऽनिष्टं भविष्यतीति न निषिध्यते, किन्तु निषेधेऽन्य एव हेतुरिति वक्तुमाह—यजमानहविर्विताने श्रच्योतद्घृतप्लुतमिति। यजमानपदेन सत्रनिषेधः, क्रूरत्वात्, बहुकर्तृत्वाच्च, 'किमेते सत्रिणः' इति श्रुतेः; गणान्नत्वाच्च। हविर्यज्ञाः पश्चादिव्यतिरिक्ताः, अतो हविःशब्देन पश्चादिकं निषिध्यते। विताने विस्तारयज्ञे। श्रच्योतद्घृतप्लुतमिति। उभयश्च्योतता घृतेन प्लुतं हविर्हुतभुङ्मुखेनाऽदन्। अग्नौ प्रथमत आज्यश्च्योतनम्, पश्चाद्धविषः प्रक्षेपः, पुनःश्च्योतनमिति। तथापि हुतं भक्षयतीति, मन्त्रहोत्राद्यपेक्षत्वान्महता शब्देन हुतत्वाच्च तथा न भक्षणम्। ब्राह्मणमुखे तु नाऽयं दोषः। ब्राह्मणस्य विशेषणमनुधासं चरत इति। प्रतिकवलं भक्षयतः। तत्र पुरानुवाक्यायै, याज्यायै, देवतायै, वषट्कारायेत्येकस्मामाहुत्यां चतुर्णां भागाः। अत्रैक एव प्रतिकवलं भक्षयति, स हि मुखत एव भक्षयति, मुखस्याऽपि मुखमिति विशिष्टम्। यथाग्नेर्विशेष उक्तः, तथा ब्राह्मणमपि विशिनष्टि—तुष्टस्येति। मयि तुष्टस्य, विषयव्यतिरेकेणाऽपि केवलं मय्येव प्राप्ते तुष्टस्य। अवहितै रहितैरपि निजकर्मपाकैस्तुष्टस्येति, कर्मवशात् प्राप्तेऽपि दुःखेऽनुद्विग्नस्य, भगवति वा समर्पितैः। कर्मसमर्पणं कृत्वा तुष्टस्येत्यर्थः॥८॥

एवं स्वोपकारेण ब्राह्मणान् स्तुत्वा स्वरूपतोऽपि ते महान्त इत्याह—

SRI SUBODHINI: "I do not eat through My mouth at all!" The Vedas have said, that except the "Bhakthaas" of our Lord, no one is able to see our Lord eating through His mouth! Our Lord says, "that I have got two "mouths" for eating food." (1) Fire. (2) The Brahmins. These "two faces" only undertake to do my task of eating food. But, out of these two, the Brahmin's face is better and

higher than the face of fire! Hence, our Lord says, "I eat with more joy, the food offered, through the face of a Brahmin, than the food offered to Me, through the mouth of fire!" This does not mean that performance of sacrifices is futile. Here, in comparison, the Lord says, that He relishes more, the food offered through the mouth of Brahmins. Fire eats away everything – wood and other materials too! "I eat that consecrated food offered in the fire. I accept the oblation offered, during the sacrifices, done as per the rules provided in the Vedas." The sacrifice, where there is no "performer" (Yajamaan) is called as "Satram". "I do not eat during this sacrifice at all" – as it is done for a long time! (considered as "cruel"). Moreover, the "performers" are also many (where, the knowledge about "purity and impurity" may be also absent). Hence, "Satra" is not considered as an "Yagna" (sacrifice) for our Lord's acceptance of the oblations offered!

The word "HAVI" is used to convey the meaning of "Yagna" (sacrifice), wherein "animals" are not sacrificed. During the performance of a 'Yagna', there is the requirement of Hota, Adhwaryu and the chanting of the 'Manthraas'! – which are chanted in a loud voice! In these sacrifices, there are 4 parts. "Due to all these difficulties, I am unable to eat My food, with relish and cheerfulness! But, in the food being eaten by the Brahmins, there is no difficulty at all! I eat the same food, which the Brahmin eats through his mouth, and I am very happy to do this. The Brahmin is the face of My face. Usually noble Brahmins are happy and satisfied by attaining Me only. They do not get disturbed in any way, through sorrow or unhappiness. They offer all their "actions" to Me, as a consecration and remain

always satisfied.” As these noble Brahmins have these great “virtues”, our Lord gets happy and pleased with them, and through their mouth, eats His food with great joy and relish!

In this way, our Lord rendered His praise of the Brahmins, for the aid, help and benefits conferred by them, on Him! Through the following verse, the Lord says, that the “Brahmins are greater than Him, in their true self and nature (Swaroopam).”

येषां बिभर्म्यहमखण्डविकुण्ठयोग-

मायाविभूतिरमलाङ्घ्रिरजः किरीटैः।

विप्रांस्तु को न विषहेत यदर्हणाम्भः-

सद्यः पुनाति सहचन्द्रललामलोकान्॥९॥

VERSE 9 Meaning: “My grandeur of power consists of the Yogamaya power, which is all pervasive and with limitless opulence! The holy water, which has emanated from My feet (Ganga river) has sanctified all the worlds and Lord Siva, who wears the “moon” on His head! Even then, I always wear, with respect, on my crown, the sacred dust of the feet of these noble Brahmins! Is there anyone, who cannot tolerate the actions of such Brahmins? (i.e. everyone should treat the Brahmins with respect and regards, when the Lord Himself behaves in this way!)”

श्रीसुबोधिनी : येषामिति। महत्त्वं हि महतामनुवृत्त्या। महत्त्वं हि द्विविधम्, लौकिकमलौकिकं च। लौकिकमुत्तरोत्तरभावापन्नं भगवति विश्रान्तम्। सर्वलोकप्रसिद्धो हि भगवान् पुरुषोत्तमः, वेदप्रसिद्धोऽपि। तेन ज्ञापनं ब्राह्मणाधीनमित्यलौकिकज्ञानं तेषां वर्तते इति ते भगवज्ज्ञापका इति। ‘ये यथा मां प्रपद्यन्ते’ इति न्यायेन तदनुवृत्तिमपि भगवान् करोति। तेषामवयवत्वात् तदुत्कर्षो न स्वापकर्षं करोति। अधिकारोऽपि स्वेनैव दत्त इति, स्वधर्म एव

तत्र विद्यत इति, स्वोत्कर्ष एव। यथा च ते अलौकिकप्रकारेण भगवन्मुत्कृष्टमाहुः, तथा भगवानपि लोके तेषामुत्कर्षमाह—**येषाममलाङ्घ्रिरजः किरीटैरहं बिभर्मि।** अग्रे ब्राह्मणवृन्दं गच्छत् रज उत्थापयति, तद्रजः किरीटेषु संबद्धं भवति। पावित्र्यं नामैकं भगवत्स्वरूपं सर्वपदार्थेषु सहजं तिष्ठति, संस्कारैराधीयते च। तत्र ब्राह्मणेषु पावित्र्यं पादयोः सहजम्, अतस्तेषां चरणरजोऽमलं भवति। **किरीटैरिति** सर्वदा धारणं सूचितम्। अवतारभदैर्मूलरूपेण वा तथा करोतीति वा। **अखण्डा विकुण्ठा योगमाया विभूतिश्च** यस्य। माययोत्पत्तिस्थितिप्रलयाः, विभूत्या सर्वसौख्यम्। एवं सति न कस्याऽप्यपेक्षा, सर्वैरपेक्षित एव भवति। न च तयोर्नित्यशक्तयोर्विच्छेदो वा कार्याक्षमता वा संभवति। **येषामिति।** नाऽन्यद्विप्रत्वात्तेषां गुणान्तरमपेक्ष्यत इति ज्ञापितम्। विप्रपदेन योगोऽपि सूचितः। विशेषेण पूरणं च तेषां सहजो धर्मः। ज्ञानभक्तिव्यतिरेकेण चिदानन्दौ न पूरितो भवत इति ज्ञानभक्तिमन्त एव योगेन विप्रा इति निरूपितम्। एतदुभयसद्भावे नाऽन्यदपेक्षितमिति। संस्कारस्त्वानुषङ्गिकः। अनेनैवोपकारेण भगवता तथा क्रियते। तुशब्देन योगरहिता व्यावर्त्यन्ते। एतादृशान् ब्राह्मणान् को न विशेषेण सहेतुः? को वा तद्भारं नाऽङ्गीकुर्यात्? **भारस्त्वतिक्रमादिरूप** एव भवति, अतस्त्वन्यलभ्यत्वाद्विप्रापराध इति नोक्तम्। येषामतिक्रमो मया सह्यते, तत्र कथमन्यो न सहत इत्यर्थः। ननु मायाविभूत्योर्विद्यमानत्वेऽपि पावित्र्यस्याऽभावाद्भगवान् विप्रापराधं सहतु नाम, कथमन्येन सोढव्य इत्याशङ्क्याऽऽह—**यदहंणाम्भ इति। यस्य ममाऽहंणाम्भश्चरणोदकं गङ्गा, सहचन्द्रललामलोकान् महादेवसहितांस्त्रीनपि लोकान् पुनाति।** धर्मः कृतः कर्तारमेव पुनाति, संबद्धं वा; न तु मह(?)त्कालपर्यन्तम्। परम्परासंबद्धान्, दूरस्थान्, बहून् सर्वतामसभेदसहितान् यत् पुनानि तदहंणसंबन्धेनैवेति ज्ञापयति—**अहंणाम्भ इति। सद्य इति, 'सद्यः पुनाति गाङ्गेयम्'** इति वाक्यात्। भगवतः कालनियामकत्वान्न तत्संबन्धिनां कालापेक्षा। चन्द्रललामेति सर्वदाहकत्वेन तामसी शक्तिः स्वीकृतेति तत्तापव्यावृत्त्यर्थममृतमयश्चन्द्रः स्थापितः। क्रियाजनितो दोषस्तु न तेन निवर्तत इति गङ्गा स्थापिता, अन्यथा तावान् दोषो नाऽन्येन निवर्तत इति सूचयति॥९॥

एवं ब्राह्मणातिक्रमः सोढव्य इत्युक्त्वा, ये न सहन्ते तेषां विपक्षे बाधकमाह—

SRI SUBODHINI: By following the teachings and lives of Mahaatmaas only, a devotee can attain glory!
 — This glory is of two kinds. (1) Worldly (Loukik) and (2) Supernatural (Aloukik). The “worldly” glory, gradually grows big, and attains peace and satisfaction only in our Lord! OUR LORD, WHO IS ONE AND PRESENT EVERYWHERE, IS LORD SRI PURUSHOTHAMA! HE IS THE LORD, WHOSE GLORY IS SUNG BY THE VEDAS! It is the Brahmins who recognize and realize our Lord! — as only Brahmins are equipped with the supernatural Jnana! “Due to this only, they are able to recognize Me, and make everyone get acquainted with Me! As per My saying in the Gita, “In the way, the devotees approach Me, I also respond to them, in the same way” — the devotee has the freedom to seek Me, in the way, he desires, and I also respond (serve) to him, in the sameway!” Due to this factor only (as the Brahmins seek our Lord only), our Lord has sung the greatness of Brahmins. By “praising” the Brahmins, our Lord’s glory is not diminished in any way — as the Brahmins are parts and limbs of our Lord only! All “authority” to the Brahmins, has been given by our Lord only! In these Brahmins, only our Lord’s virtues and qualities exist. In this way, the glory and greatness of the Brahmins, is the glory of our Lord only! In the “supernatural” way, these Brahmins of our Lord, are the “best and highest” (Uttam), in the same way, our Lord also brings out, through His grace, the glory of these noble Brahmins. It is said, that the Brahmins go before our Lord, and

the dust of their feet rises, when they walk. The Lord takes this dust, and wears it on the crown, on His head!

There is a factor called "sanctified purity", (Pavithrataa) which is a form of our Lord, which is inherent in all objects! This "purity" increases, through purifying rituals and practices (Samskaaras). It is further said, that this 'purity' is always present, in the holy feet of the Brahmins. Due to this reason, this dust is always clean and pure. Our Lord, it is said, wears this dust on His head, at all times! Even, during His incarnations, apart from His "root-form" of Sri Narayana (Sri Purushothama), our Lord wears this "dust" at all times!

Our Lord's grandeur of power is "Yogamaya", which does everything, instantaneously, as per the will and desire of our Lord. This "Maya power of our Lord is responsible for the creation and destruction of this Universe (UTPATHI AND PRALAYAM). This power of our Lord enables everyone, to attain joy and happiness. Due to this, our Lord does not have any desire or want to get anything! i.e. He does not need anything as everything has come from Him only! BUT, EVERYONE NEEDS OUR LORD, TO WHOM THEY PLEAD AND PRAY, FOR THE FULFILLMENT OF THEIR DESIRES!

The all pervasive "VIBHUTI" (power of manifestation) and "YOGAMAYA" power, are never destroyed, and never their power, gets declined! As the Brahmins have the quality and virtue of "Brahminness" (Vipratwam), they do not need any other quality in them! The word "Vipra" also indicates the power of "Yoga" in them. The Brahmins have the inherent quality to fulfill the desires of everyone, in a very special way! Without "Jnana" and

"Bhakthi", the total fulfillment of the bliss of consciousness does not take place! Hence, only those Brahmins, endowed with Jnana and Bhakthi, can become equipped with "Yoga". When these two qualities are present, no other quality is needed for these Brahmins.

The Brahmins are also purified, through the various purifying ceremonies, (Samskaaraas) which they undergo in their lives. Due to all this only, our Lord wears the dust of their feet, on the crown on His head.

The syllable "Tu" (but) denotes, that with the Yogic power, all our systems are a waste! The Lord asks now, as to who will not put up or tolerate with the actions of such glorious Brahmins? The purport is, as to who will not carry their weight? The Lord really meant to say, that "when I have tolerated the offence of the Brahmins, Myself, what is the problem for others, to put up with this?"

It is further said, that the glory of our Lord is the highest! The Lord says, "Lord Siva and the three worlds are purified, through the Ganges water, which is used to clean my legs!! This Ganges water purifies immediately, and has been doing this, from the earliest times, continuously. No other object can purify or sanctify anything, like this Ganges water!

Our Lord is the controller of "time". Due to this, devotees of our Lord are not bothered, about this factor of "time"! Lord Siva has accepted to carry Himself the all-consuming "Taamasakthi", and to negate the effect of "heat" (sorrow) from this, He has worn the "moon" on His head! — Moon, which is nectarian, in nature! As the effect of this, is not full or complete, Lord Siva has worn the Ganges water also on His head — so that He gets full relief!

In this way, the Lord said, “even, if there is an offence committed by a Brahmin, the same should be tolerated! Those, who do not tolerate and bear enmity with them, attain sorrow only — as per the following verse.

ये मे तनूर्द्विजवरान्दुहतीर्मदीया-

भूतान्यलब्धशरणानि च भेदबुद्ध्या।

द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान्-

गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः॥१०॥

VERSE 10 Meaning: “The Lord said further, “Let the Brahmins’ truthful “vision” be lost through the commitment of several sins! Let the Brahmin be full of anger, like the serpent itself! But, I consider these Brahmins, the cow, which gives milk, and the helpless and destitute persons, as My own “body”. Those, who do not accept this, and regard all these as different from Me (i.e. not My own self), suffer, at the hands of Lord Yama, whom I have appointed to give due punishment for all sinners! The vultures of Lord Yama are made to peck these persons, through their pointed and sharp mouths! (as punishment).”

श्रीसुबोधिनी : ये मे तनूरिति। ये द्विजवरादीन् भेदबुद्ध्या द्रक्ष्यन्ति, तान् यमलोके गृध्रा कुवन्तीति संबन्धः। ‘मृत्योः स मृत्युमाप्नोति’ इति श्रुत्या क्वचिदपि भेददर्शने संसारो भवतीत्युक्तम्। एतादृशेषु भेददर्शनेन यमयातना भवतीत्यधिकमुच्यते, ‘यदा ह्येवैषः’ इति श्रुतेः। अत्र भेदो भगवद्भेदः, स्वभेदस्य पूर्वसिद्धत्वात्। ननु विद्यमाने भेदे लोकप्रसिद्धेद्रष्टृणां को दोष इत्याशङ्क्याऽऽह—मे तनूरिति। यदि योगी सहस्रं शरीराणि गृह्णाति, तथापि स एक एव; जीवस्यैकत्वात्, तथाऽनन्तमूर्तिः। तत्रापि यज्ञरूप आधिभौतिकशरीरद्वयं गृह्णाति, हविर्मन्त्रात्मकत्वाद्यागज्ञस्य। तत्र मन्त्रा ब्राह्मणेषु प्रतिष्ठिताः, हविर्धेनुषु। ते चेद्ब्राह्मणा गावश्चाऽन्ये भवेयुः, तदा तेभ्य

उद्गतेषु मन्त्रत्वं हविष्ट्वं च न स्यात्, भगवन्व्यतिरिक्तास्ते लौकिका एव भवन्तीति। अत एवाऽन्यैरुच्चारिता मन्त्रा एव न भवन्ति, लौकिकवाण्योच्चारितत्वात्। अतस्ते ममैव तन्वः। तान्निर्दिशति—**द्विजवरान् दुहतीरिति।** यज्ञोपयोगित्वात्त्राऽत्र विप्रपदम्, द्विजत्वमेवाऽत्रोपयोगि। जन्मोत्कर्षार्थं द्विजपदम्, कर्मोत्कर्षार्थं वरपदं च। **दुहतीरिति** कर्तरि दुहधातोस्तुप्रत्ययः सहजदोहार्थः, तास्वेव हविष उत्पत्तेः, अग्निहोत्रार्थमेव च वत्सोत्पत्तेः। **मदीया इति** गवामधिको गुणः। मित्रत्वाद्भगवतोऽपि सर्वसखित्वात्तद्धर्मप्रतिष्ठया तदीयत्वम्। अथवा, **मदीया इति** भिन्न एव निर्देशः, भक्तिमार्गानुसारेण भगवद्भोगौपयिकहविर्दोहकर्तृत्वात्। **भूतान्यलब्धशरणानीति** रक्षकत्वेन ज्ञानमार्गानुसारेण धर्मो निरूपितः। तत्रापि रक्षकत्वं भगवन्निष्ठमिति भेदाभाव उचित एव। एवं मार्गत्रयोपयोगिपदार्थान् ये मत्तो भिन्नान् जानन्ति, तेषां विशेषभयम्। ननु भगवत्त्वाज्ञानेऽपि, वस्तुतस्तेषां भगवत्त्वात्तद्दर्शने कथं नरकपातस्तत्राऽऽह—**अघक्षतदृश इति।** अघेन भेदजनितेन क्षता दृष्टिर्येषाम्। ब्रह्मवध इव भेदोऽप्यधर्महेतुः। अयं दधो ज्ञानमयः, तथापि क्रियामयाद्विशिष्टः, मूलविषयत्वात्। दण्डोऽपि चक्षुष एव। ननु व्यवहारे भेदोऽपेक्षित इति कथं तस्य दोषजनकत्वम्। तत्राऽऽह—**अहिमन्यव इति।** न व्यवहारमात्रं निषिध्यते, किन्त्वन्तःकरणारूढदोषत्वेन। सर्पैः स्वल्पोऽप्यराधो न विस्मर्यत इति, वधान्तं च प्रयत्नं कुर्वन्ति, तथा हृदयेन चेद्दर्शनं तदा दण्ड इत्यर्थः। गृध्रमुखे प्रविष्टं चक्षुर्न कदाचिदप्यावृत्तं भवतीत्यनिर्मोक्षः सूचितः। **रुषेति** चक्षुषो विद्यामानत्वादेवैतैर्भगवदपराधः कृत इति चक्षुषि रोषः। मम रुषा सहिता वा गृध्राः कुषन्तीति। तैर्जन्यते नाश एव, न तूपघातमात्रम्। अधिकं दण्डान् नयतीत्यधिदण्डनेता यमः। अल्पदण्डस्तु राजव्याध्यादिभिरेव क्रियत इति निरूपयति यमम्॥१०॥

एवं विपरीते बाधकमुक्त्वा संन्माननायां प्रसादमाह—

SRI SUBODHINI: “Those persons, who regard the best and noblest category of Brahmins, as being different from Me (i.e. separate), are subjected to, in “hell”, by being eaten, by vultures! The Vedas also say that, “he attains the death of “death”! In view of this

that He gets full relief

Vedic utterance, the vision of "division" (i.e. everything is different and apart from our Lord), makes the "Jeeva", undergo the pain of births and deaths! (Samsaara). The "Jeeva", of course, has got "separated" from our Lord, even from the beginning! But, if it sees "division" in our Lord Himself, then, it has to undergo the pain of Lord Yama's "hell". This is also told in the Vedas.

"Division" is there, for anyone to see, in this world! When this is so, how can we blame the people, who are forced to see "division and difference", as they really exist, in the outside world? On this, it is said, that the Yogi realizes, that although, he has taken thousands of bodies, he continues to be "ONE" only! — as it was himself, (as "Jeeva") who was having the "births and deaths" of several types of bodies! In the same way, our Lord, who has become all these "forms and names" (Ananthamoorthi) is really "ONE" only. Even then, our Lord of all sacrifices, takes two "bodies" of the physical nature, as sacrifices consist of Havi and chanting of Manthraas! The Manthraas are established in the Brahmins, and "Havi" is in the cows. It is our Lord, as the "sacrifice", who has manifested, as the "Manthraas" in Brahmins, and as "Havi" in the cows. If they were different from our Lord, then the "Manthraas" chanted by the Brahmins will not lead to any beneficial results! From this, we have to realize, that THE BRAHMINS ARE OUR LORD'S "BODIES" ONLY! What is explained here is, that there is glory to a Brahmin, even from the time of his birth (DWIJA). But, if the Brahmin becomes glorious, through his "Karma", then he attains greater glory (Vara).

As regards the "cows", it is said here, that the cow gives "Havi". Our Lord says that, "the cows are Mine

only", (Madeeyaam) and in this way, has, spoken about the glory of the qualities and virtues of the "cows"!

Our Lord is the "friend" (Sakha) of everyone. He has established His own virtues in the cows, and in this way, the cows have in them, our Lord's nature, and they come to "belong to Him" (Tadeeyatwam). If the word used here, is taken as "Madeeya", then, the meaning becomes, that the cow gives "milk", which is offered to our Lord, for His enjoyment, in this path of Bhakthi (service and worship of our Lord).

The Lord has referred to the most important duty of "protecting the destitute" (Anaatha). This is a practice to be followed in the path of 'Jnana'. Here also, the devotee, who protects the "destitutes", does not see any division between our Lord and these unfortunate destitutes!

In this way, in these three paths of Karma, Jnana and Bhakthi, our Lord has clearly stated that, "no one should regard, all the useful objects (i.e. persons and others) as different from Me! He, who has this division in his mind, attains great fear."

How does, then, one attain the "hell" even though, the devotee has attained the "Darsan" of our Lord? — though he may not have the knowledge, about our Lord! On this, it is said, that it is a "sin" to see "division", between our Lord and the entire Universe. The vision of division makes the "Jeeva" attain "hell". It is said, that the sin of vision of "division", is as gruesome, like the killing of a Brahmin! This vision of division is punished in "hell", through the vultures pecking at their "eyes"! Of course, in this world, the seeing of "division", is necessary, and how can we say, that this is a "sin"?

On this, it is said, that these persons, who see "division", always have, in them, various evil qualities such as inordinate anger, like the serpents! (Ahimanyavaha). The purport of this is, that the "division", which is necessary to be seen, in the worldly dealings, is not negated. What is told, to be strictly avoided, is the blemish of seeing "division" in one's mind!

The serpent does not forget or forgive, even the slightest of offence committed against! It is always engaged, to injure and kill the person, who has committed the offence! In the same way, a person, who has in his heart, this blemish of "division", sees this Universe, as different from our Lord, and behaves with great anger and attachment. Due to this, he undergoes, punishment of being pecked and eaten, by the vultures in the hell! The word "Roosha" (anger) is used to convey the meaning, that despite having "eyes", this person has committed the offence against our Lord. Due to this, he has blemish in his eyes only, and it is they, who are punished. It is not only sorrow, which is given to them, but a gruesome punishment in the hell – more cruel and painful than the ordinary punishment, given by the king or through diseases!

In this way, the Lord has said that, those who offend the Brahmins are punished. Through the next verse, the Lord says, that those who honor and respect the Brahmins, make "Myself to come, under their control, in a cheerful and pleased way"!

ये ब्राह्मणान्मयि धिया क्षिपतोऽर्चयन्ति-

तुष्यद्भुदः स्मितसुधोक्षितपद्मवक्राः।

वाण्याऽनुरागकलयाऽऽत्मजवद्गृणन्तः-

संबोधयन्त्यहमिवाऽहमुपाहृतस्तैः॥११॥

VERSE 11 Meaning: “Even if a Brahmin insults another, we should regard him, as the form of our Lord only! We should, instead, offer our respects and honor to him, with cheerfulness and a smile, filled up, with nectarine bliss! In this world, an ideal son respects his father, even though the latter has got upset with the son! I, too, regard all of you, with great love and respect! In the same way, we should, through “love-filled” words, make these angry Brahmins, peaceful; we should also pray to them, to become peaceful. Those, who observe and follow this advice of Mine, will make Me, easily come under their loving control and attain Me also!”

श्रीसुबोधिनी : ये ब्राह्मणानिति। क्षिपतोऽपि ब्रह्मणान् अर्चयन्ति, तैरहमेवोपाहृतः। सर्वपुरुषार्थरूपोऽहं तत्समीपे चेत् स्थितः, सिद्धा एव सर्वे पुरुषार्थाः। तेषु बन्धुत्वेनाऽपकारभयात्, लोकापकीर्तिभयाद्वा, दम्भेन वा यद्वर्चयन्ति, तदा नेदं फलम्। किन्तु मयि धिया भगवद्विषयकबुद्ध्या मत्तनुरिति। अथवा, मयि या बुद्धिरस्ति, ब्राह्मणाः सर्वथा उपास्या इति, तादृशबुद्ध्या। क्षिपतो गालीः प्रयच्छतोऽर्चयन्तीति विरोधप्रदर्शनेन नाऽयमर्थः क्वचित्सेत्स्यतीति भगवदुपाहृतिर्नाऽतिप्रसक्तेति सूचितम्। तत्रापि तुष्यद्बुद्धः। ते चेत् क्रोधमन्तरेव स्थापयेयुः, तदा महदनिष्टं स्यादिति तेषां क्रोधस्य बहिर्निर्गमने महान्ममोपकारो जात इति ज्ञानं हृदयतोषे हेतुः। इदमतिमाहात्म्यज्ञाने भवति। किञ्च, स्मितेन सुधारूपेणोक्षितं पद्मसदृशं वक्रं येषाम्। माहात्म्यज्ञाने विद्यमानेऽपि स्नेहेनैव दोषसहनम्। मन्दहासस्त्वन्तःक्षोभाद्यजननज्ञापकः। तद्गतस्नेहरसस्तन्निष्पीडनेन प्रकटो भवतीति बालकवत्तेषामाक्रोशः परमसंतोषहेतुर्भवतीति स्मितस्य सुधात्वम्। तस्याऽमृतत्वं स्वकार्यं जनयतीति तदुक्षितवक्रत्वमुक्तम्। तथा सति वक्रमतिविकसितं भवतीति वर्णस्पर्शयोर्धर्मजनितयोरत्राऽऽविर्भाव इति ज्ञापनार्थं पद्मपदम्। एवमन्तःकरणकायिकसंतोषमुक्त्वा वाचनिकं संतोषमाह—वाण्येति। वाण्या अनुरागाः कला भवन्ति, चन्द्रमस इव वृद्धिहेतवः। एवं काथवाङ्मनःप्रीतिः पुत्र एव भवतीति दृष्टान्तेन तथाकर्तृणां ब्रह्मभावो निरूपितः। अर्चनं

कायिकद्रव्यैः, गृणनं वाचा। संबोधयन्तीति व्यवहारार्थम्, सम्यक् बोधार्थं वा। आक्रोशेऽपि न तेषु वैषम्यं कदाचिदपीति सूचितम्। एतादृशानां दृष्टान्तोऽहमेव। ज्ञापनार्थमेवमुक्तम्, न तु स्वोत्कर्षार्थम्। यथा भृगवतिक्रमे मया कृतमित्यर्थः। अहमुपाहृत इति फलवाक्यं भिन्नम्, अतो न पौनरुक्त्यम्। तेषामुत्कर्षार्थमन्ते कीर्तनम्॥११॥

एतन्निरूपणस्य प्रकृतोपयोगमाह—

SRI SUBODHINI: “Even if a Brahmin behaves in an insulting way, a devotee is expected to honor and serve this Brahmin. If the devotee does this, then he has secured “Me”, to be under his control! When I am present with him (i.e. secured by him) — as I symbolize all the possible goals to be attained — then this “Jeeva” has attained everything! The devotee should not offer respect and honor to the Brahmins, as part of their ego, or only as a “show” to the people outside! — or even through “fear”! They should, instead, treat the Brahmins, as the form of our Lord only, and accord them respects and honor! As they regard Me, as worthy of being served and worshipped, at all times, they should regard the Brahmins also, likewise and offer them honor! If they do this, THEN, I COME UNDER THEIR LOVING CONTROL. Even, if the Brahmin “abuses”, the ideal devotee is supposed to tolerate this, and instead offer service and worship, in return! Then only, the “result”, as indicated by our Lord, is secured. i.e. “I COME UNDER HIS LOVING CONTROL”. If, through hatred, a Brahmin is insulted, then these persons will have to undergo sorrow — let alone attain any positive result! From this, what is indicated is, that attaining our Lord is not easy! It is necessary to serve and worship these noble Brahmins, with love and a cheerful mind. If there is “anger” in the mind, then it will lead to

sorrow. Due to this, IT IS NECESSARY TO REMOVE ANGER FROM ONE'S MIND TOTALLY! The Lord says that, "I will consider it, as an act of goodwill and benefit conferred on Me, when you remove all types of anger from your mind!" This type of "Jnana" makes the heart cheerful, and this "peaceful cheerfulness" occurs only, when the devotee gets the Jnana, about the glory of our Lord and the noble Brahmins.

Our Lord says, that a "devotee should have face like, the lotus flower, develop a soft sweet smile and should have love in his heart". Equipped with this, he should have knowledge about the glory of the Brahmins and should tolerate their "blemish". The soft smile signifies, that the devotee has no "blemish" in his mind. A Brahmin's "anger" should be treated like the anger of a small boy! This soft smile is called as "Sudha", and it's nectarine character, does it's "task". This nectarine shower, makes the lotus flower of the face, "blossom" with peace and beauty (Padma).

In this way, after explaining the "cheerfulness" in the mind and body, now, the happiness of the "word" (Vaani) is being spoken. Even, if the father uses "harsh" language, an ideal son does not retort or attack back! Like an ideal son, a devotee should keep his body, mind and words cheerful, against all types of provocations. In this way, through this example, the highest truth of 'Brahma Bhaava' i.e. seeing our Lord everywhere, as the "most ideal goal", is emphasized. Here, it is told that, even if the Brahmin insults someone, there is no offence involved i.e. the devotee should not get affected. OUR LORD SAYS, THAT EVERYONE SHOULD LEARN FROM OUR LORD'S OWN EXAMPLE! Our Lord has not spoken these words, just to express His

own glory. He has told this, only with a view to bless everyone with “Jnana”! He reminds us, about the famous incident of Sage Bhrigu, kicking on the chest of our Lord. Our Lord, instead of getting upset, did the worship of Sage Bhrigu, with great humility and honor. Everyone should follow our Lord’s example. Those, who follow our Lord’s teachings, example and behavior, attains HIM only. Our Lord mentions this highest result again, separately, with a view to bring out it’s glory (i.e. a very small practice of “toleration”, brings the grace of our Lord Himself, nay, the Lord comes under the control of this devotee. Thus, the importance, value and benefits of good character and conduct are emphasized.)

This way of “instructions” (given by our Lord) are useful in the present “context” – as per the following verse.

तन्मे स्वभर्तुरवसायमलक्षमाणौ-

युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः।

भूयो ममान्तिकमितां तदनुग्रहो मे-

यत्कल्पतामचिरतो भृतयोर्विवासः॥१२॥

VERSE 12 Meaning: “Oh sages! My servants have offended you, without realizing My own views or opinion! You have given the “result” to them (by way of a curse) for their offensive behavior! These servants of Mine, I desire, should pass through this punishment, very quickly, and should return to Me! I am pleading to you, on this desire of Mine, to be gracious on these two, for this much only.” (That, they quickly come back to Me, after going through the “punishment”, given by the sages.)

MAN: THERE IS NO OTHER, WHO CAN BE

श्रीसुबोधिनी : तन्मे स्वभर्तुरिति। यत एवं ब्राह्मणानां स्वरूपम्, मया च तथा मन्यते। तदज्ञानात् तौ युष्मच्चतिक्रमगतिं प्रतिपद्य भूयो ममाऽन्तिकमिताम्। अयं ममाऽनुग्रहो भक्तिरक्षार्थः। अत्र हेतुर्नाऽस्तीति ममैवाऽयमनुग्रह इत्युक्तम्। अधिकोऽप्यनुग्रहः कर्तव्य इति चेत्तत्राऽऽह—यत्कल्पतामिति। यस्मादनुग्रहात् भृतयोर्भृत्ययोः, भक्त्या पूरितयोर्वा। विवासः परदेशवासः। अचिरतः कल्पताम्, शीघ्रमेव परिसमाप्यताम्। जन्ममरणक्लेशाभावाच्छापो विवासत्वेनैवोक्तः। ममाऽन्तिकमिति पुनर्दासभावं प्राप्नुताम्। एवं भगवता शापः स्थिरीकृतः॥१२॥

एवं भगवान् प्रसन्नो जात इति ज्ञात्वा गताधयो मुनयः सम्यक् स्तोत्रं कृतवन्त इति वक्तुम्, प्रथमं भगवद्वाक्येन तेषामधिर्गत इत्याह—अथ तस्योशतीमिति त्रिभिः—

SRI SUBODHINI: “All the noble Brahmins have the same type of divine nature, as explained by Me, up to now. I too regard it, in the same way! Due to their ignorance, these two gatekeepers have offended you, and it is but appropriate that, they should undergo the punishment, and come back to Me, quickly! This is due to My blessings on them, as they have been My devotees! This is My own blessing only! My blessing is, that these two finish their stay outside of My holy abode, very quickly.” The reference to “staying outside” has the secret purport, that these two devotees of our Lord should not have the usual sorrows connected with births and deaths! “Let them attain Me back (i.e. come to me) as I desire them to continue to be My servants”. This is explained, in a special way, through the following Kaarikaas. [PRAKASH: Through these “Kaarikaas”, our Lord has given expression to His own “expectations”. Though OMNIPOTENT, our Lord “prayed” to the sages. These Kaarikaas explain this beautifully.]

Lord has not spoken these words, just to express His

जीवानां तु त्रयो भावा उत्कर्षोत्कर्षहेतवः।

जीवाः स्वभावतो दासा देहभावोऽधमस्ततः ॥१॥

KAARIKA 1 Meaning: "The "Jeevas" have 3 types of "attitudes", (Bhaava) which successively are factors of glory. The "Jeeva", in it's inherent nature, is the "servant" (Daasa) of our Lord. Due to this inherent quality, the attitude of regarding oneself as the "body" only, is the lowest category."

ब्रह्मभावः स्वतः श्रेष्ठस्तत्त्वभाव इह स्थिताः।

देहभावस्तु तच्छापः स्वभावोऽनुग्रहः स्मृतः ॥ २ ॥

KAARIKA 2 Meaning: "The attitude and realization of "Brahman" being present everywhere (Brahmabhaava) is greater than the attitude of being a "servant" of our Lord (Daasabhaava). In Sri Vaikuntam, all the "Jeevas" reside there, through their divine self (Swaroopa) only, with the attitude of being servants of our Lord. These two gatekeepers have secured the "attitude" of being the "body", through the "curse"! But their inherent nature (Swabhaava) of being the servants of our Lord has happened only, through the grace of our Lord."

सायुज्ये ब्रह्मभावः स्यान्नाऽन्यथेति विनिश्चयः।

सायुज्ययोग्यताकाले ब्रह्मभावो निरूप्यते ॥ ३ ॥

KAARIKA 3 Meaning: "After attaining the "liberation of union" (Saayujya Mukthi) only (with our Lord), a "Jeeva" attains the attitude of seeing "Brahman" everywhere. This is what is explained."

भगवानेव हि ब्रह्म नाऽन्यो भवितुमर्हति।

एकं च ब्रह्म सर्वेषां तथात्वे तु विरुद्ध्यते ॥ ४ ॥

KAARIKA 4 Meaning: "OUR LORD IS BRAHMAN! THERE IS NO OTHER, WHO CAN BE

“BRAHMAN”! BRAHMAN IS “ONE” ONLY! IF WE REGARD MANY “BRAHMAN” THEN, IT WILL BE AGAINST THE SCRIPTURES!”

भगवत्करणाल्लोके भावना दुर्बला मता।

दासभावादतो नाऽन्यत् काम्यं भवति कस्यचित् ॥ ५॥

KAARIKA 5 Meaning: “In Sri Vaikuntam, our Lord’s manifestation is present! At other places, due to the lack of relationship (companionship) with our Lord, the “Jeevas” remain unconcerned, with our Lord! When this is so, to have the attitude of seeing “Brahman” everywhere (Brahma Bhaava) is not wrong. Truly speaking, everything is done by our Lord only, after having become everything by Himself! But, what is said here is that, let the “Jeeva” keep the attitude of being “Brahman”, but it does not become “Brahman”! If it becomes “Brahman”, then the scriptural truth of ONE LORD, will become prejudiced! Through all these reasons, usually, the attitude of “Brahman”, seen in this world, is “weak”, in comparison to the “strong” attitude of treating oneself as a “servant” of our Lord (Daasa Bhaava). IN VIEW OF THIS, IN THIS WORLD, A DEVOTEE ASPIRES TO BECOME A TRUE AND LOVING SERVANT OF OUR LORD ONLY! NO ONE DESIRES ANYTHING ELSE ALSO!

अतो हि भगवान् भर्ता जीवानामिति निश्चयः।

अभिप्रायस्तु तस्याऽपि ब्रह्मभावमभीप्सुभिः ॥६॥

ब्राह्मणातिक्रमो नैव कर्तव्य इति निश्चयः।

अतो दण्डस्तु सोढव्यो नो चेदग्रे फलं न तत् ॥७॥

एवं भगवता शापः स्थिरीकृतः ॥१२॥

KAARIKAS 6 and 7 Meaning: “Due to this,, it is our Lord only, who is the master, who looks after the

“Jeevas”. This is well determined. Even, those devotees, who desire to attain the “attitude of Brahman”, hold this view only! i.e. none should offend a noble saintly Brahmin. This is also well determined. If this offence is committed, then the offender has to accept the punishment also. Otherwise, they cannot attain the result of coming back to Sri Vaikuntam, to occupy the same posts as before!

Our Lord, telling like this, made the “curse” of the sages, certain!

Through the above words of our Lord, the sages realized, that our Lord had accepted their giving the “curse”. Due to this, they gave up the sorrow and anxiety, of their inner mind. They became cheerful, and began to praise our Lord, with more enthusiasm and zeal. To tell this, Lord Brahma says that, “on hearing our Lord’s “words”, the inner sorrow of the sages got mitigated. This is being described by Lord Brahma in 3 verses.

ब्रह्मोवाच।

अथ तस्योशतीं देवीमृषिकुल्यां सरस्वतीम्।

नास्वाद्य मन्युदष्टानां तेषामात्माऽप्यतृप्यत॥१३॥

VERSE 13 Meaning: “Lord Brahma said, “The inner mind of the sages, which was affected by the serpent, in the form of their anger, did not feel “satiated” (not having got enough) through the taste of the nectarine, very sweet words, which are worthy of spoken, to exalted sages, like them!”

श्रीसुबोधिनी : भगवतो वाक्यं शब्दार्थभेदेन चिन्तानिवारकम्। तत्र शब्देनैव निःसन्दिग्धं चिन्ता निवारिता, अर्थस्तु भगवद्वाक्यानां सर्वतोमुखत्वादनिर्द्धारित इति स्वरूपतो निर्द्धारितोऽपि फलतो न निर्द्धारित इति सम्यक् चिन्तां न दूरीकृतवान्। तथापि दृष्टसामग्र्या बलवत्त्वात्

सर्वमेवाऽन्तःकरणं चिन्तावत्त्वेऽपि निर्मलं जातमिति श्लोकत्रयम्, शब्दार्थसामग्रीभेदात्। प्रथमं शब्देन तेषां सुखं जातमित्याह—अथेति। भिन्नप्रक्रमोऽर्थपर्यालोचनाभावाय। उशर्तीं कमनीयाम्, अनेन तस्या दुःखदूरीकर्तृत्वं रूपमुक्तम्। युक्त्यर्थं विशेषणान्तरमाह—ऋषिकुल्यामिति। ऋषिकुलयोग्याम्। ऋषयो हि मन्त्रद्रष्टारः, अलौकिकानुभावाश्च मन्त्राः; तत्र हितकर्त्री ततोऽप्यलौकिकानुभावा भवतीति स्वसामर्थ्यादुःखदूरीकर्तृत्वम्। किञ्च—देवीमिति। द्योतकत्वात् कान्त्यर्था भवति, काऽन्यथा हृदयप्रकाशिका भवति। अतोऽपि दुःखदूरीकरणम्। किञ्च—सरस्वतीमिति। सर इत्युदकनाम। आधिदैविकीति तदुदकममृतं भवति। तेषां हृदयं मन्युना दष्टं मृतप्रायम्। तदमृतेव जीव्यते, कान्त्या प्रकाश्यते, अलौकिकभावेन कार्यसमर्थं क्रियते, परमानन्दश्च प्राप्यत इति चत्वारि विशेषणानि। एतादृशीं सरस्वतीमास्वाद्याऽपि, स्थितानामात्मा नाऽतृप्यत, अलमिति नोक्तवान्। यद्यर्थार्थं श्रुतं स्यात्, तदाऽर्थः पूर्ण इति इच्छा पूर्येत। स्वरूपतः श्रवणे तु आनन्देऽलंबुद्धभावान्न निवर्तते। सर्पदष्टो हि मन्त्रेण जलं पाय्यते, न च स तृप्यति, विषज्वालाभूयस्त्वात्। आत्मनोऽपि दंशे सर्वाङ्गे ज्वाला जातेति त एव दष्टा निरूपिताः॥१३॥

एवं शब्दतः फलमुक्त्वा अर्थानुसन्धानेनाऽपि यज्जातं तदाह—

SRI SUBODHINI: The “words” uttered by our Lord, are capable of mitigating their anxiety, through their “meaning” and “sound” itself! In the first instance, our Lord removed their anxiety through the “sound” of His words only! Though the “meaning” of His words did not remove their “anxiety” fully, the divine presence of our Lord, made their inner mind “pure”.

The word “Atha” (now) used in this verse, indicates, that a new topic is being started! Through very “beautiful words”, it is said, that our Lord’s “divine form” removes the sorrow of everyone! Another qualification for our Lord’s “words” is also given here. These words were appropriate for the sages. The seers of holy chanting

(Manthra Drashta) are called as 'sages' (Rishis). The sacred "Manthraas" have supernatural powers. Our Lord's "words" have more power than these "chanting", as our Lord's words, confer the "power" to these "chanting"! — as our Lord's "words", have supernatural capacity! These "words" have in them, the power, to remove all types of sorrow, as also confer the divine brilliance! This brilliance, gives divine light and guidance to the devotees. If this was not so, how can anyone else, except our Lord, make the light in our hearts, brilliant!?!

Our Lord's words are also "Saraswati". The word "Sara" means "water". As these words are celestial in nature, this "water" is considered as the "nectar", itself.

Their heart was full of anger, (as bitten by an angry cobra). It was as good as "dead". It can be revived only through "nectar", (Amrut) and can be "lit" with the brilliance of our Lord's words. These words can also infuse, supernatural capacity to do various tasks! It can lead a devotee to attain the highest bliss too! (Paramaananda). In this way, "4 qualifications" have been given, to describe our Lord's "words"!

After getting the "taste" of this type of "words" also, their "Aatma" did not feel satiated! If they had listened to our Lord's "words", with a view to understand it's meaning, then, on understanding the meaning, they would have fulfilled their desires! But, they had the "Darsan" of the "words" only, due to which, they got immense "bliss"; but this "bliss" never fully satisfied them!

Usually, those persons, who have been bit by serpents, are cured through the drinking of water, charged with the chanting of Manthraas! But, through this drinking of water, their "thirst" does not get quenched

— as per the following verse

— as they have in them, the fire of poison, through the biting of the poisonous cobra! Here, the same example of their “thirst”, having been satisfied fully is spoken of, as the “cobra” of anger had bitten them!

In this way, after telling about the “results” achieved by the “words and sound” (i.e. our Lord’s), the role of the “meaning” of our Lord’s words is being spoken.

सतीं व्यादाय शृण्वन्तो लघ्वीं गुर्वर्थगह्वराम्।

विगाह्याऽगाधगम्भीरां न विदुस्तच्चकीर्षितम्॥१४॥

VERSE 14 Meaning: “Our Lord’s beautiful “words”, though of very few words, contained deep inner (heavy) meaning. Due to this, these “words” could be understood only with great difficulty. Moreover, these “words” had also deep purport and grandeur! Even, when these “words” are listened to with deep attention (through the wide open and concentrated ears), the sages could not understand, the real desire and will of our Lord!”

श्रीसुबोधिनी : सतीमिति। सा हि सन्मार्गप्रतिपादिका, अतः समुदायार्थपरिज्ञानेन सुखं जातमेव। व्यादाय श्रवणमपावृतकर्णरन्ध्रेः श्रवणम्। लघ्वी सा स्वरूपतः, तेनाऽऽलोचयितुं शक्यत इति सुखदायिनी। एवं विशेषणद्वयेनाऽर्थद्वाराऽपि सुखदातृत्वं निरूपितम्। फलतः साधनतश्च न सुखदातृत्वं जातमित्याह—गुर्वर्थगह्वरामगाधगम्भीरामिति। अर्थो हि गम्भीरः, पुरुषोत्तमस्य भगवतो हीनानां सेवकजीवानां च विपरीतधर्मप्रतिपादकत्वात्। श्रुतपदार्थानां श्रुतार्थापत्त्या निर्णयं कृत्वा संदेहो दूरीकर्तव्य इति चेत्तत्राऽऽह—अगाधगम्भीरामिति। अगाधत्वान्न तत्र श्रुतार्थापत्तिः कल्प्यते। पदार्थानां तलस्पर्शं तत्कल्पना युक्ता। गम्भीरत्वाच्च मज्जनेनाऽपि तलस्पर्शो न संभवति। एतावता भगवान् किञ्चिद्गम्भीरमुक्तवानित्यध्यवसीयते। तथापि किमयमेवं वदतीति तच्चिकीर्षितं न विदुः। विगाहनमन्तःप्रवेशः। विचार्याऽपि न विदुरित्यर्थः॥१४॥

एवं वाक्यं किञ्चिज्ज्ञात्वाऽपि भगवन्तं दृष्ट्वा मुदिताः सन्तः स्तोत्रं कृतवन्त इत्याह—

SRI SUBODHINI: Our Lord's divine "words" always prove the glory of the "truthful path" (i.e. Path of truth or path towards truth). Hence, the sages got happiness, on realizing the meaning of His words, or the aspect of His "Bhaava", or attitude. It is said that, they listened to these words, through their "open ears". The "words" were few and short! (subtle). That, the "words" need to be deeply contemplated upon, and were also spoken to bless them with "happiness" — In these two ways, these "words", gave them great "bliss". Due to it's wide (unlimited) meaning and "deep purport", the words were "unfathomable" (deep) and full of grandeur! But, they could not realize it's true purport, as our Lord is Sri Purushothama, and the hearers were humble servants! (i.e. the sages). Our Lord's "words" were very deep, in it's true meaning, that they could not fathom it's depth — i.e. realize, as to what our Lord's desire is, or what does He want to do now? Our Sri Mahaprabhuji says here, that even after diving deep into this ocean of our Lord's "words", they were not able to touch the ground, which is under! They could realize the grandeur and depth of His "words", but not it's true meaning! Still, they did not know, as to what our Lord is doing, or about His own desire! They contemplated deeply on His "words"; yet they could not understand (VIGAAHANAM).

The sages could understand only a very small part of the "attitude" (Bhaava) with which, our Lord had spoken! Hence, they, out of their happiness of having got the "Darsan" of our Lord, began to sing His "praise" — as per the following verse.

ते योगमाययाऽऽरब्धपारमेष्ठ्यमहोदयम्।

प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः कुपितत्वचः॥१५॥

VERSE 15 Meaning: “The sages, became very happy, seeing this most wonderful generous nature, and love of our Lord. Their skin and other parts of the body, felt intense horripilation and joy! Later, they began to sing the “praise”, with folded hands, of our Lord, who had manifested His remarkable opulence, with the help of His power of Yogamaya.”

श्रीसुबोधिनी : त इति। योगमाया हि भगवद्वैभवयोग्यान् पदार्थान् सृजति। न ते प्राकृताः, नाऽपि ब्रह्मसृष्टाः, अतः पारमेष्ठ्यापेक्षयापि महोदयरूपाः। योगमायया आरब्धाः पारमेष्ठ्यमहोदया यस्य। अतः सामग्रीं दृष्ट्वा परमानन्दो बहुविधो भासत इति प्रहृष्टा जाताः। स्वयं विप्रा अपि, मनसाऽपि तादृशं नाकलितमिति, माहात्म्यज्ञानात् प्राञ्जलयः। तदर्शनेनाऽन्तःपूर्णानन्दो रोमकूपद्वारा निर्गच्छन् कुपितां त्वचं कृतवान्। सा हि वायुदेवताका, वायोश्च संचारो नास्तीति कोप उचित एव। क्षुभितेति पाठेऽपि समानोऽर्थः॥१५॥

विरोधं परिहन्त एव स्तोत्रं कुर्वाणाः प्रथमं विरोधमनुवदन्ति—

SRI SUBODHINI: The power of Yogamaya, always creates the various objects, which are appropriate to manifest, the virtue of opulence of our Lord (i.e. one of 6 virtues of our Lord viz. Aishwaryam). These “objects and materials”, are not “natural” (i.e. created by nature or Prakruti) or by Lord Brahma. Hence, these objects are much higher, in their grandeur and opulence! Our Lord, now, was seen as the highest and best, due to the opulence created by His own power of Yogamaya. By, having this “Darsan” of the best and the highest objects/opulence, these sages attained great bliss, in a variety of ways! Due to this, they became very

cheerful. They could not, by themselves (i.e. as Brahmins), think about these objects and their opulence! They now realized the true glory (Mahaatmyam) of our Lord. They folded their hands. They got their inner mind filled, with the total bliss of our Lord's "Darsan", and having got the vision of His opulence;! They felt horripilation and elation in their "skin" (i.e. throughout the body). What is said here is, that their skin got upset, for behaving in this way! The reason for this was, that the presiding deity of the skin is 'Vayoo' (wind). Due to their "inside", being filled up, totally, by our Lord's bliss, this "wind" inside, could not find a place to remain. Hence, it came out through the pores of the skin — leading to this blissful experience. But, the "skin" is said to have got upset, that it's presiding deity was now denied it's due place, "inside" their bodies! In this way, the word "KUPITA TWACHAHA" (the angry "skin") is used appropriately! The meaning will be same even if the word used is "Kshubhita" (instead of Kupita).

The sages began to render their "praise", only for the sake of removing any sense of "opposition" from our Lord. Hence, they speak of the "opposition"

मुनय ऊचुः।

न वयं भगवन्विद्मस्तव देव! चिकीर्षितम्।

कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे॥१६॥

VERSE 16 Meaning: "The sages said, "Oh Lord! You enchant this Universe, with your beautiful Leelas! Though, You are the supreme Lord of this Universe, You have told us, that we have conferred a great blessing on You! By telling us like this, we are unable to realize or understand your views on this matter."

श्रीसुबोधिनी : न वयमिति। विरुद्धार्थप्रतिपादकत्वे सति न विरोधः, किन्तु मनसा तद्भवस्थाशक्तौ सत्याम्। मनो हि वाचो भर्ता, स चेत्यभुरविरोधं सम्पादयति, किं दासीनां विरोधेन। तदपि नास्तीति स्वानुभवेनाऽऽहुः—हे भगवन्, स एव तदनन्तरं देव! तव चिकीर्षितं न विद्मः। ज्ञाने त्वभिप्रायः कल्प्येत। अकल्पनायां हेतुभूतं विरोधमाह—कृतो मेऽनुग्रह इति। यत्त्वमध्यक्षः सर्वसाक्षी प्रभुः, सेवकान् प्रति वदस्यनुग्रहः कृत इति तदर्थतो विरुद्धम्॥१६॥

विरोधान्तरमाह—

SRI SUBODHINI: By understanding or knowing the contradictory or opposing view, a person does not become an “opponent”! But, when the mind is not ready to realize this difference, then, “enmity” gets developed; as the mind is the husband of “words”. When our Lord has not shown any “opposition”, then what is the use of showing “opposition” to His servants? The sages say, now, “Oh Lord! We are unable to realize, as to what You intend to do, in this context? What is your inner will and desire? If we had “Jnana”, we could have imagined or thought about the meaning of your words! Instead, You have told us, who are your servants, although You are the Lord of the Universe, and the divine witness in everyone that, it is we (i.e. the sages), who have done an act of “blessing” (Anugraham) on You! This is indeed inappropriate to be told to us, in this way!

Through the next verse, the second “opposing factor” is being told.

ब्रह्मण्यस्य परं दैवं ब्राह्मणाः किल ते प्रभो!।

विप्राणां देवदेवानां भगवानात्मदैवतम्॥१७॥

VERSE 17 Meaning: “Oh Lord! You always confer benefits to the Brahmins! Even then, You have told us that, “Brahmins are my worshipful deities”. But, the real

“truth” is, that You are the “Aatma”, and worshipful Lord of all Brahmins, and also the presiding celestial deity of all celestials, and everyone else!”

श्रीसुबोधिनी : ब्रह्मण्यस्येति। त्वं तु ब्रह्मण्यः, ब्राह्मणानां हितः, तेषां सर्वपुरुषार्थसाधकत्वेन तदुपास्यः। अथापि ब्राह्मणाः किल ते परं दैवमिति प्रभाषसे। किलेति प्रसिद्धे। न हि तद्वाक्ये ब्राह्मणप्रभुत्वप्रतिपादके ‘येषां बिभर्मि’ इत्यत्र सन्देहोऽस्ति। भागभेदेन तदुभयं संगच्छत इति पक्षं खण्डयति—प्रभो इति। सर्वसमर्थो भवान्न केनाऽप्यंशेन ब्राह्मणापेक्षायुक्त इत्यर्थः। किञ्च, विप्राणाम्, देवानाम्, देवदेवानामपि भगवानात्मा दैवतं च। आवश्यक उपास्यश्च। आत्मनो वा दैवतम्, चिदंशानां भगवत्सेवकत्वात्॥१७॥

नन्वस्मदुक्तप्रकारेणैव वेदो वदतीति तथैव शास्त्रार्थतोऽस्त्वित्याशङ्क्याऽऽहुः—

SRI SUBODHINI: “Oh Lord! You always confer benefits and blessings on the Brahmins! You only fulfill all their goals and aspirations. Hence, it is You, who has to be served and worshipped by them! Instead, You have told us, that the “Brahmins are My worshipful deities”. The word “Kila” (yes, indeed) is used to convey the meaning, that this view about our Lord is famous in this world. By addressing our Lord as ‘Prabho’ (Oh Lord!), what is conveyed is that, “Oh Lord! You are capable of everything! Due to this, You do not need anything from the Brahmins, for any of your requirements!” Instead, You are the “Aatma” of all the Brahmins, and the Lord, who is worshipped by all the presiding deities of all celestials! You are the Lord of the Universe! The “Jeeva”, who is a “part” of your consciousness, is always your servant. Due to this, You are the Lord and “Aatma” of all the “Jeevas” too.

The Lord may say, that even the Vedas say the

same thing, "which I have spoken for the Brahmins!" Hence, "whatever I have told, should be the established practice". This doubt, if it arises, is solved, as per the following.

त्वन्नः सनातनो धर्मो रक्ष्यते तनुभिस्त्वया।

धर्मस्य परमो गुह्यो निर्विकल्पो भवान्मतः॥१८॥

VERSE 18 Meaning: "Oh Lord! You are the form of the "sacrifices"! Due to this, You are the eternal "Dharma"! You only manifest, in incarnations, and protect this eternal Dharma of the Vedas! You are the highest secret of Dharma —being of the divine changeless form. This is what is spoken of in the scriptures."

श्रीसुबोधिनी : त्वन्न इति। त्वमेव नः सनातनो धर्मः, यज्ञरूपत्वात्, ब्रह्मरूपत्वाच्च। 'यज्ञेन यज्ञमयजन्त देवाः' 'अयं तु परमो धर्मो यद्योगेनाऽऽत्मदर्शनम्' इति त्वयैव तनुभिरवतारैः स्वधर्मो रक्ष्यते, 'यदा यदा हि धर्मस्य' इति वाक्यात्। किञ्च, त्वं धर्मस्य परमो गुह्यः। धर्मस्याऽत्यन्तं गोप्यस्त्वमेव। धर्मो ह्यन्यगतो धर्मिणं गोपायति; यथा जलगतमौष्ण्यं वह्निं गोपायति, तथा जीवेष्वागतो धर्मो ब्रह्म गोपायति। स हि तस्यैव, क्रियाशक्तिरूपत्वात्। तस्य गोप्यो हि भक्तियोगोऽपि भवति, तथापि भगवान् परमो गुह्यः। तस्य ब्रह्मैव गुह्यमिति कथं भगवानित्याशङ्क्याऽऽह—भवानेव निर्विकल्पो मत इति। 'पूर्ववद्वा' इति सिद्धान्तेन सर्वकल्पनाशून्यं ब्रह्म। तदेव पश्चात् धर्मरूपेणाऽऽविर्भूय तत्सहितं भगवानित्युच्यते। भगवतो वा एकं रूपं निर्विकल्पं ब्रह्म। उभयथाऽपि धर्मस्य परमो गुह्यः॥१८॥

ज्ञानस्याऽपि गुह्य इत्याह—

SRI SUBODHINI: "Oh Lord! You are our eternal Dharma! — As You are of the form of all "sacrifices" and the Supreme Brahman! The Vedas say, (1) "the celestials worshipped You, through sacrifices", (2) "the highest Dharma" is to have the "Darsan" of the

“Aatma”, through “Yoga”. Through these “Vedic” references, it is understood, that You, Oh Lord! Are eternal and are our “Dharma”. Whenever “Dharma” is challenged or threatened, then, at frequent intervals, You manifest, as the “incarnation”, and save and protect “Dharma”. Like, it has been said by You, in the Gita that, “Whenever, there is the threat of decline or destruction of Dharma, then, I come down, taking My incarnation, for the resuscitation of Dharma and destruction of “Adharma”.” YOU ARE THE HIGHEST AND SACRED SECRET OF DHARMA! YOU ARE THE DEEPEST HIDDEN DIVINE FORM OF DHARMA! Like the heat, which has entered into water, “hides” the factor of “fire”, in the same way, the nature of “Jeeva”, in all “beings”, hides the factor of “Brahman” (our Lord) in every ‘being’ (i.e. “Brahman” is regarded as ‘Jeeva’ only – i.e. the “whole” is regarded as the “part”). This is due to the fact of the “power of action” (Kriya Sakthi) of Brahman only (i.e. “Brahman” desired to be, with the attitude of ‘Jeeva’, for the purpose of enacting His “Leelas”). Our Lord has hidden Himself, in this way, for the sake of the devotees, who are made to serve and worship Him, with love – the same love, which they are blessed with, in the path of Bhakthi (which is the love for the world and it’s objects of the “Jeeva”).

OUR LORD IS THE HIGHEST SECRET! (PARAMA GUHYAM). Only “Brahman” can hide itself in this way! The sages further say that, “Oh Lord! You are regarded as ‘Brahman without any changes’ (NIRVIKALPA) – (like it has been said in the “Brahma Sutraas”, through it’s Sutraa, titled “POORVAVADWA”). In “Brahman” there is no “thought

or thinking"! "Brahman" only manifests itself, with all virtues, qualities, forms, names etc. With this divine self (Swaroopā), Brahman is called as "Bhagawaan" (the Lord). One of our Lord's "form" is this "Brahman without changes". In both of these, the virtues and qualities (Dharma) keep our Lord (or Brahman) hidden, as a sacred secret!

The sages say, that our Lord is "deserving" to be kept as the sacred secret, even from the point of view of "Jnana" (knowledge) — as per the following verse.

तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात्।

योगिनः स भवान्किंस्विदनुगृह्येत यत्परैः॥१९॥

VERSE 19 Meaning: "Oh Lord! The Yogis, who have become fully detached with total renunciation, cross over "death" very easily, through your grace only! How can anyone else, therefore, be there, deserving to bless You, with their grace? (i.e. no one is there to bless our Lord, with their "grace", as He is the highest Sri Purushothama — the Lord of the Universe)."

श्रीसुबोधिनी : तरन्तीति। निवृत्ताः परमहंसाः। यस्याऽनुग्रहं प्राप्य अञ्जसा मृत्युं तरन्ति। उभयतः कूलङ्कषा न दीव मृत्युः सर्वेषां मज्जनकर्ता, अतस्तस्य तरणमुक्तम्। योगिन इत्यधिकारिविशेषणमनुग्रहे, न तु तरणे योगो हेतुः। एतादृशो भवान् सर्ववेदरहस्यः किमन्यैरनुगृह्येत? तत्रापि परैरप्रयोजकैः। गृहीत इत्यपि पाठे परैः कृत्वा यत्कर्म, किं किमर्थम्, स्विदिति निश्चये, अनुगृहीतः किमर्थमनुगृहीयात्। अन्यैः स्वस्य माहात्म्यं संपाद्य परानुग्रहं किमर्थं कुर्यादित्यर्थः। एतादृशस्याऽनुग्रहवचनं बाधितार्थमिति प्रतिभाति। सत्यवाक्यत्वाच्च तदपि न संगच्छते, अतोऽज्ञानमेवा॥१९॥

किञ्च, ब्राह्मणकृपया लक्ष्मीः स्थिरेति वचनं सर्वथा बाधितार्थमिति प्रतिभातीत्याह—

SRI SUBODHINI: The Paramahansa Yogis, who have liberated themselves, from the desires and objects of this "Samsaara" (of births and deaths), very easily cross over (conquer) "death" (i.e. they do not have to be born again and die) through "your grace only". The factor of death is so strong, swallowing everyone, like a rampaging river, entering into a village, after breaking both of it's "banks", and drowning everything in it's way! The Yogis cross over this "death", due to the grace of our Lord, and not through the strength of their Yogic attainments!

"YOU ARE THE ULTIMATE SECRET OF THE VEDAS!" Is there anyone "better" than You, who can bless like this? Being incapable, all others are not in a position to "bless" anyone! How can the Lord also accept their grace, when He is the Lord of the Universe? (and why should He?).

Our Lord is the One, who is capable of conferring His auspicious "blessings" on everyone. When this is so, how can anyone "bless" our Lord? Our Lord is the symbol of "truth", and always speaks the "truth". Hence, it will be untruthful to presume, that the Lord "blesses" all others, after securing the "grace" from someone else or others! This "presumption" on the part of anyone, will be due to their "ignorance" only!

The sages conclude by telling, "Oh Lord! We have not been able to understand, as to what you desire or want to do!?"

"Through the grace of the Brahmins only, Goddess Laxmi is present permanently at our place!" - This sort of statement also seems to be "untrue" (Asat) — as per the following verse.

यं वै विभूतिरुपयात्यनुवेलमन्यैरर्थार्थिभिः-

स्वशिरसा धृतपादरेणुः।

धन्यार्पिताङ्घ्रितुलसीनवदामधाम्नो-

लोकं मधुव्रतपतेरिव कामयाना॥२०॥

VERSE 20 Meaning: "Those persons, who are eager to attain "wealth", always wear the dust of the feet of Goddess Mahalaxmiji. But Goddess Mahalaxmiji serves and worships You only, at all times! The fortunate "Bhakthaas" (devotees) always adore your holy feet, with fresh Tulasi garlands, which are surrounded by the humming bees! From this, we realize, that Goddess Laxmiji is also desirous of making your lotus like feet as her eternal residence, like the "bees" have done!

यस्तां विविक्तचरितैरनुवर्तमानां-

नाऽत्यादियत्परमभागवतप्रसङ्गः।

स त्वं द्विजानुपथपुण्यरजःपुनीतः-

श्रीवत्सलक्ष्म किमगा भगभाजनस्त्वम्॥२१॥

VERSE 21 Meaning: "But, Oh Lord! You do not show any special honor to Goddess Laxmiji, who serves You at all times, singing your sacred "Leelas". You always desire to love your devotees only! You, Oh Lord! Are sacred and holy by Yourself! You are the refuge of all the virtuous qualities by Yourself! When You have the remarkable glory in Yourself (i.e. automatically), how can the dust, made holy by the touch of the feet of Brahmins, who roam around or the symbol of Srivatsa (of Goddess Laxmiji) purify You, or make You sacred? Is it possible for these, to make You more brilliant?"

श्रीसुबोधिनी : यं वै विभूतिरिति। विभूतिर्लक्ष्मी। यं भगवन्तमनुवेलमन्यैरर्थार्थिभिः शिरसा धृतपादरेणुरप्युपयाति सेवार्थं गच्छति।

तत्रापि भक्तेव। तां च भवान् नात्याद्रियत्, स कथं द्विजानुपथपुण्यरजसा पुनोतः सन् श्रीवत्सलक्ष्म अगा इति श्लोकद्वयान्वयः। विप्रप्रसादात् लक्ष्म्याः स्थैर्यमिति पक्षो न संगच्छते, भक्त्यैव तस्याः स्थिरत्वात्। न च तस्या भक्तिब्राह्मणसाध्या, भक्तौ ब्राह्मणानामपि भक्तत्वेनैवोपयोगात्। ब्रह्मभावानन्तरं भक्त्यधिकारात् ब्रह्मभावप्रापणार्थं तदपेक्षेति चेत्, तस्याः सिद्ध एव ब्रह्मभावः, 'मम योनिर्महद्ब्रह्म' इति वाक्यात्, ब्रह्मानन्दरूपत्वाच्च तच्छरीरस्य। अतः साक्षात्परम्परया वा तस्या भक्तौ ब्राह्मणानामनुपयोगात्, भक्त्यैव च स्थैर्याद्भगवद्वाक्यं चिन्त्यम्। किञ्च, ब्राह्मणा भिक्षुका अर्थार्थिनामिन्द्रादीनामुपसर्पकाः, ते च लक्ष्म्याश्चरणरेणूपासकाः। अत उपजीव्योपजीव्यत्वात् तस्याः कथं ब्राह्मणाधीनत्वम्? किञ्च, सा हि भोग्यभावमेव त्यक्तवती, तेन तस्याः फलत्वमेव नास्ति। सा हि रसान्तरे प्रविष्टा, न हि भक्तिरसे कामरसः प्रविशति। भगवानपि 'ये यथा मां प्रपद्यन्ते' इति वाक्यात् भक्तत्वेनैव तां स्वीकरोति, यथा तुलसीम्। अतस्तस्या गुणा अपि नाऽपेक्ष्यन्ते। सा हि तुलसीमपि निर्गुणां बहु मन्यते, ततोऽपि हीनभावं च। भ्रमरा नानापुष्परसेष्वासक्ताः, तेऽपि यदि भक्तिमाहात्म्यात् तुलसीरस एव मकरन्दाभासेऽप्यासक्ताः, तदा मयाऽपि तथैव विधेयमिति भ्रमरलोकमेव कामयते। एवमपि सति लब्धपदा सा पुनः स्वभावं प्राप्स्यतीति भक्तत्वेऽपि तां नाऽत्याद्रियत्। तदपेक्षयाऽपि स्वभावत एव निर्दुष्टा भगवति लब्धपदा अपि हेत्वभावान्न पूर्वावस्थां प्राप्नुवन्ति, ते परमभागवताः; तेष्वेव प्रकृष्टः सङ्गः। एतादृशलक्ष्म्याः कथमसाधारणधर्मत्वम्? तथापि भवान् भगवच्छब्दार्थः। नित्या एव भगवति षड् गुणाः, ब्राह्मणानुग्रहजन्यत्वे कृत्रिमता स्यात्। व्यामोहनलीलापरत्वेन तु अलौकिकप्रकारेण वयं न व्यामोहनीयाः, साधारणेन तु विशेषज्ञानस्य जातत्वाच्च व्यामोहो भविष्यतीति तात्पर्यम्। विशेषेण मूर्तिर्यस्या इति भगवद्भजने भगवदुपयोगिनी सर्वसामग्री निरूपिता। तस्याः समीपगमनमेव, न तु भोगपर्यवसानमित्युपेत्युक्तम्। अन्यैरिति भगवद्विमुखैः। भगवद्वैमुख्ये हेतुः-अर्थार्थिभिरिति। धनाभिनिविष्टचित्ता न भगवत्संमुखा भवन्ति। बाला एव ते स्तनपानव्यग्रा मातरमेव मन्यन्ते। स्वशिरसा धृतपादरेणुरिति भक्त्यैवाऽन्येषां प्रवृत्तिः, तेषां चयमुपास्या देवता। तस्या अपि चरणरेणवस्तदीयशरीरसंपादकाः। शिरसा स्थापनं तेषामेव

प्रथमसंबन्धार्थम्। तुलस्या अलौकिकत्वे तल्लोकाकाङ्क्षित्वं न भक्तिहेतुकमिति धन्यार्पितेत्युक्तम्। कृत्रिममात्रत्वे भगवत्संबन्धो न सम्भवतीति धन्येति। धनमर्हन्तीति धन्याः। लक्ष्म्या आधिभौतिकं रूपमर्हन्तीति भगवद्भूतानि। सेवका धन्याः, अन्ये धनिनोऽपि न धनमर्हन्ति, श्वान इव गङ्गाजलम्। अत एव न तस्य धनस्य भगवदुपयोगः। धनस्य स्वोपयोगात् तदधिका तुलसी तैर्भवति समर्प्यते। अङ्घ्रौ समर्पणं भक्तिहेतुकम्। तुलस्या नवदाम चरणे समर्प्यते, अन्यथा बहुतुलसीदाने चरण आच्छन्नः स्यात्। तद्भगवच्चरणारविन्द एव तिष्ठति, भक्तप्रसादे वा तत्कण्ठेषु। उभयथाऽपि नैतादृशं स्थानमन्यदस्तीति तद्धाम भ्रमरस्या। तथात्वे हेतुमाह—मधुव्रतपतेरिति। मध्वेव व्रतं यस्य। नियमाद्धर्म इति पक्षे मधुव्रतेऽपि धर्मः। मधुव्रतानां पतिरिति व्रतिनामिव तत्संबन्धित्वेन कृतार्थः परम्परयाऽपीति सूचितम्। इवेति ब्रह्मानन्दस्य हीनभावव्यावृत्त्यर्थमुपमा निरूपिता। कामयानेवेति वा, कामिनतोऽर्थः श्रद्धायुक्तो भवतीति। एवमपि भजने भगवतश्चेत्तत्फलं भवेत्तदापि ब्राह्मणवाक्यस्य हेतुत्वं कल्प्येताऽपि, तदपि नास्तीत्याह। यस्तामिति। यः प्रसिद्धो लक्ष्म्याः प्रसादत्वं वदति, सोऽपि वदत्येव, न तु तां मन्यते, यतस्तां नाऽत्याद्रियत्। तत्र हेतुः—परमभागवतेषु प्रकृष्टः सङ्गो यस्येति। ते हि परमा असाधारणाः, लक्ष्मीसहितं नोपासते, अंशेन सेवाया व्यभिचारात्। अतस्तदनुरोधेनाऽपि न लक्ष्म्या सह रमणम्। एतादृशस्त्वं द्विजानामनुपथं यत्पुण्यरजः। भगवतो द्विजानुगमनमेव न सम्भवति, ईश्वरत्वात्। ते हि पादचारिणोऽर्थानुवर्तकाश्च। दूरे तद्रजसः पुण्यत्वम्, मार्गरजसोऽपवित्रत्वात्। तेन च पावित्र्यं ततोऽपि दूरे। श्रीवत्सरूपं लक्ष्म चिह्नं किमर्थं त्वमगाः प्राप्तवानसि? यतस्त्वं भगभाजनः सहजश्रयादिधर्मयुक्तः॥२०॥२१॥

एवं विरोधमुक्त्वा तस्य तात्पर्यं कल्पयन्तो धर्मरक्षार्थं वचनमिति कल्पयितुम्, धर्मो भगवता सर्वथा रक्षित इति धर्मरक्षां हेतुत्वार्थमाह—

SRI SUBODHINI: Those, who desire to attain wealth, always “wear” the dust of Goddess Laxmiji, with devotion. But goddess Laxmiji, serves and worships our Lord, like an ideal devotee, at all times. But, “Oh Lord! You do not give any special respect or honor

for this worship! With such a view, Oh Lord! You have told us, that You are always purified by the dust of the holy feet of the Brahmins, raised by the wind, from the path or road, on which the Brahmins have walked! You have told us also, that due to the grace of the Brahmins only, the “wavering” Goddess Laxmiji stays, permanently on your chest! But, Oh Lord! This view of Your’s is not sustainable, as, Goddess Laxmiji is staying permanently, as the “Srivatsa” symbol, due to her “Bhakthi” to You only! Her Bhakthi, however, is not secured by her, due to the grace of Brahmins. In this path of ‘Bhakthi’, the Brahmins are also treated as “Bhakthaas” only! (nothing higher). On attaining the attitude of ‘Brahman’ only, a devotee attains true “Bhakthi” to our Lord!

With reference to Goddess Laxmiji, it has been said, (as per the Gita) that the “body” of Goddess Laxmiji consists of the “bliss of Brahman”, and due to her own “Bhakthi” only, she stays permanently with our Lord (i.e. not due to the grace of the Brahmins).

Moreover, those persons, who seek wealth, usually go and seek the same from Lord Indra and others. But, Lord Indra and other celestial deities worship only Goddess Laxmiji, and always “wear” the dust of Her feet on their heads! In view of this, how can the Brahmins be called as the “controllers” of Goddess Laxmiji, when they are, in turn, “controlled” by Indra and other celestial deities?

In fact, Goddess Laxmiji, has given up each and every one of her desires, and she does not expect any “beneficial result” from her Bhakthi to our Lord. She seeks only the bliss of Bhakthi (Bhakthi Rasa). No

one can enter into the "relish of desire", after once entering or attaining the "bliss of Bhakthi."

Our Lord also has declared in the Gita that, "I also serve and seek My devotee, in the same way, he seeks and serves Me". In view of this, our Lord has accepted Goddess Laxmiji, as a "Bhaktha" only, as He has done, with reference to Tulasi! Goddess Laxmiji does not also seek any virtues or qualities, and she honors and respects the Tulasi, who is beyond all the three qualities (Nirguna). She always regards herself to be lower in category than the holy Tulasi!

The "bees" generally gather honey, from different types of flowers. But, due to the glory of "Bhakthi", though without fragrance, these bees get attached to the "bliss" of Tulasi. Goddess Laxmiji, seeing these bees, has decided to "become like the bees, as "I want to attain the place of these bees". Despite this, she always likes to be on the "chest" of our Lord only (i.e. she comes back to the chest, which is her place, even after attaining our Lord's holy feet). Hence, the sages say to the Lord, "Oh Lord! In spite of Goddess Laxmiji, being a devotee, You do not give her undue honor at all."

These "bees", by their very nature, attain the holy feet of our Lord, and they do not seek any other place, after giving up our Lord's feet! Hence, these 'bees' are considered, as very devoted to our Lord (Bhagawadeeya). Due to this only, our Lord associates Himself "more" with the "bees", than with Goddess Mahalaxmiji! He loves them more, as those bees do not seek any other place, than His lotus feet, from where Goddess Laxmiji, (though having attained our Lord's holy feet) returns to her original place, in the chest of our Lord. The bees never leave the holy feet of our Lord!

Our Lord is called here, as “Bhagawaan” — as He has in Him, the 6 qualities of opulence and others. Here, the word “VIBHOOTI” (the remarkable glory of our Lord) is used to indicate those “materials”, which are useful for the service and worship of our Lord! The word “UPA” means “near” — i.e. near to our Lord. These “materials and persons” reach our Lord, but do not desire to enjoy our Lord, in any way. They only want to be of some use for our Lord. The other set of persons are those who are not interested in our Lord at all! These people seek only wealth (Artha). They never turn to our “Lord”. Like young children become agitated, when they do not get their food or milk, and seek only their mother (for breast feeding) and do not seek anyone else, in the same way, people who seek “wealth”, desire it from Goddess Laxmiji, and they worship Goddess Laxmiji only! For the sake of Goddess Laxmiji, they serve and worship our Lord. BUT, TRUE DEVOTEES OF OUR LORD SERVE AND WORSHIP OUR LORD, FOR THE SAKE OF DEVOTION ONLY. THEY DO NOT SEEK ANYTHING ELSE!

Very lucky and blessed devotees of our Lord have consecrated the holy Tulasi at the holy feet of our Lord, expressing their deep-felt “Bhakthi”. Hence, this holy Tulasi is capable of bestowing “Bhakthi” to our Lord. Hence, the word “Dhanya” (fortunate) is used to denote true and sincere “Bhakthaas” of our Lord, who offer this Tulasi at our Lord’s feet!

Those, who deserve to attain the “physical” form of Goddess Laxmiji viz. wealth, if they are also the “servants” of our Lord, would be indeed very fortunate! Others, who are not devoted to our Lord, though wealthy, really do not deserve to attain “wealth” at all!

Like “dogs” are not entitled to attain the holiness of the Ganges water! Due to this reason, the wealth of these persons is not used in the service and worship of our Lord! These persons use their wealth, only for their own sake.

Better than these persons, are the devotees, who offer the holy “Tulasi” leaf, at the feet of our Lord, and this consecration, at the feet of our Lord, gives rise to pure Bhakthi to Him! They offer new garland of fresh Tulasi leaves at the feet of our Lord. If a garland is not made, our Lord’s holy feet will be covered with more Tulasi leaves – thus preventing devotees from seeing our Lord’s holy lotus like feet! This garland of Tulasi, always remains in the holy lotus like feet of our Lord. When our Lord’s “grace” is bestowed on the devotee, then the garland is put on the neck of the devotee, as a ‘Prasaadam’ (consecrated gift from our Lord).

The bees are called here, as ‘Madhuvrata’ i.e. those, who seek to attain only honey and nothing less or else! “Dharma” or good virtuous qualities arise, due to the observance of one’s duties efficiently and properly. Our Lord is the “master” of these “bees”, who observe the vow of imbibing “honey” only! Here, what is indicated is the virtuous results, being secured by those, who observe the “vows”, with devotion.

In this verse, the most important points are spoken now. To say, that Goddess Laxmi has been attained by our Lord, through the blessings of the Brahmins, is not appropriate. Our Lord does not give any special honor to Goddess Laxmiji, as our Lord enjoys His beautiful relationship more, with His one-pointed and fully “loving” devotees, who have totally surrendered them-

selves to our Lord! These devotees of our Lord are really "belonging to Him", and are extraordinary! Hence, to worship our Lord, with a motive to attain "wealth", is as good as "prostitution". Due to this, our Lord does not enjoy the companionship with Goddess Laxmi, when He is served, with this "worldly" motive!

The purport of all this is, that (it is said) our Lord gets purified, (sanctified) with the dust of the feet of such one-pointed and totally devoted (surrendered) devotees only. It is also said, that our Lord, despite being the Lord of the Universe, always goes behind such Brahmins to get "purified!" But, all these are inappropriate - say the sages. These Brahmins roam around various places, and how can we assume, that our Lord is purified with the dust of the feet of these Brahmins! Moreover, what is the need of the symbol of "Srivatsa" (Goddess Laxmiji), when all the 6 types of opulence are always present in our Lord? In this way, the sages speak about the "natural" presence of wealth (Shree) and other virtues in our Lord (i.e. these virtues are not caused, by the dust of the feet of noble saintly Brahmins and by Goddess Laxmiji, although the Lord, in deep humility might have said so!)

In this way, after speaking about the "opposition" – which was told only with a view to protect "Dharma" – as our Lord has protected "Dharma" at all times! The reason for this protection of "Dharma". is being told, through the next verse.

धर्मस्य ते भगवत्स्त्रियुग! त्रिभिः-
 स्वैः पद्भिश्चराचरमिदं द्विजदेवतार्थम्।
 नूनं भृतं तदभिघाति रजस्तमश्च सत्त्वेन-
 नो वरदया तनुवा निरस्य॥२२॥

VERSE 22 Meaning: “Oh Lord! You take your incarnations in the three “aeons” (Yugas) only! (Triyuga!). You quell and defeat the qualities of Rajas and Tamas, which are capable of destroying the quality of “Satwa”, through your incarnations (i.e. taking a “body”) with the quality of pure “Satwa”, with a view to confer on all of us, the grace of auspicious welfare! Oh Lord! Being the symbol of “Dharma”, You protect, without fail, through your “three feet”, this Universe of animate and inanimate beings, for the sake of holy Brahmins and the celestials.”

श्रीसुबोधिनी : हे त्रियुग! युगत्रय एव भगवदाविर्भावः, न कलौ। अत एव कलौ धर्मोऽपि नास्ति, रक्षकाभावात्, युगत्रय एव भगवदाविर्भावे तत्रैव रक्षायां च हेतुमाह—त्रिभिः स्वैः पद्धिरिति। भगवांस्त्रिपात्, यज्ञस्य सवनत्रयात्मकत्वात्। स्वैरसाधारणैः। अतो द्विपाच्चतुष्पाच्च लोकसिद्ध इति तद्वैलक्षण्यं न दोषाय। पद्धिरिति वा द्वित्वसङ्ख्या, तेन षड्गुणेषु द्वाभ्यां द्वाभ्यामेकैकस्मिन् युगे धर्मरक्षा। ज्ञानवैराग्याभ्यां सत्ये, यशःश्रीभ्यां त्रेतायाम्, ऐश्वर्यवीर्याभ्यां द्वापर इति कलौ न कोऽप्यवशिष्यते धर्मो धर्मरक्षकः। किञ्च, सत्त्वेन पाल्यते धर्मः। केवलसत्त्वस्य प्रवृत्तिः सत्ये, रजसा सहितस्य त्रेतायाम्, सत्त्वसंबन्धयोग्येन रजसा तमसा च द्वापरे धर्मरक्षा। कलौ तु सत्त्वस्य तत्संबन्धिनश्चाऽभावात् रक्षा। जगदपि भगवता धर्मार्थमेव रक्षितमित्याह—चराचरमिदमिति। यद्यपि धर्मोऽपि भगवान्, जगदपि; तथापि धर्मार्थमेव जगत् पाल्यते। तदाह—द्विजानां देवानां चाऽर्थे इदं जगत् नूनं भूतमिति। ननु स्वरूपेणैवाऽत्र धरणम्, किं सत्त्वेन गुणैर्वैत्याशङ्क्याऽऽह—तस्य जगतोऽभिधाति नाशकं रजश्च तमश्च। विक्षेपेण मारयति रजः; आवरणेन तु तमः। उभयथाऽपि जगद्धर्मार्थं न भवति, अतो रजस्तमश्च सत्त्वेन निरस्य नूनं भूतमिति संबन्धः। सत्त्वस्योभयनिराकरणे सामर्थ्यमाह—नो वरदया तनुवेति। ब्रह्मादीनां वेदानामूर्ध्वगतिदातृत्वात् वरदत्वम्, अन्यदपीष्टं प्रयच्छतीति च। तदेव सत्त्वं तनुरूपं जातम्। तनोतीति तनुः। अतोऽनन्तस्वरूपजननसामर्थ्यात् तयोर्निरसनसामर्थ्यम्। अतस्त्वं धर्मरूपो

देवब्राह्मणेषु प्रतिष्ठित इति ब्राह्मणोत्कर्षस्तद्रक्षापरनामेत्यन्तःप्रीतिहेतुत्वात्
तथोच्यत इति भावः॥२२॥

विपरीते बाधकमाह—

SRI SUBODHINI: Our Lord is addressed here as “Triyuga” – to indicate, that our Lord manifests, in His “incarnations”, only in the three “Yugas” of Sathya, Tretaa and Dwaapara Yugas! i.e. not during Kaliyuga! Due to this reason, our Lord is told to be the protector of “Dharma”, in the three previous “Yugas”, with His “three feet”. Our Lord is of “three feet” – as the “sacrifice” (Yagna) is of three “forms”. In other words, during the performance of the “Soma Yagna”, the juice of Soma is taken out at three times. We have already seen, that our Lord is of the form of ‘Yagna’ (sacrifice).

Through His supernatural and extraordinary “three feet”, our Lord undertakes to protect “Dharma”. He is also referred to, as with “two feet”, and “four feet”. This sort of “peculiar feature”, in our Lord, adds to His glory only (i.e. not a “blemish”). The word “feet” (Padbhihi), denotes to a “pair”, and our Lord protects “Dharma”, in each of the three “Yugas”, only with His two qualities, (Gunas) from His 6 qualities of “opulence” etc. ($3 \times 2 = 6$). Our Lord protects “Dharma”, in the following ways.

YUGA QUALITIES

- (1) Sathya Yuga – “Jnana” (knowledge) and “Vairaagya” (detachment).
- (2) Tretaa Yuga – “Yash” (fame) and “Shree” (wealth).
- (3) Dwaapara Yuga – “Aishwaryam” (opulence) and “Veeryam” (valor).

In view of the above, there is no "quality" left with our Lord, to protect "Dharma", during this present "Kaliyuga"! During the "Sathya Yuga", only the quality of "Satwa" was effective (i.e. prevalent). In the "Tretaayuga", His quality of "Satwa" was effective and prevalent, along with the quality of Rajas mixed with it. Through this "mixture" of qualities, the factor of "Dharma" was protected by our Lord.

In this "Kaliyuga", the virtue of Satwa quality is absent, and as there is no other "quality" present, the factor of "Dharma", is not protected at all, during this Yuga!

Our Lord has preserved this "Universe", only for the practice of "Dharma" (righteous living). Though this "Dharma" and as all the beings (both animate and inanimate) are the "forms" of our Lord only, our Lord rules and protects this Universe, for the cause of "Dharma" only. That is way, it is said here, that for the sake of noble saintly Brahmins and the celestials, our Lord, ensures, in a certain way, the proper ruling and protection of this Universe! He is told to protect this Universe, with His own "self" (Swaroopam). Then, a question may arise, as to why, the qualities of Satwa etc. are required for this protection of "Dharma"? This is answered, by telling, that the qualities of Rajas and Tamas, are capable of destroying this Universe. The qualities lead to the following consequences.

<u>QUALITY</u>	<u>RESULTS (CONSEQUENCES)</u>
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- | | |
|-----------|---|
| (1) RAJAS | — Wars, riots, robbery/murders. |
| (2) TAMAS | — Destruction of "intellect", leading to destruction of the Universe. |

Hence, during the prevalence of these two qualities (either in the Universe, or in an individual), the factor of

"Dharma" cannot exist. HENCE, OUR LORD, USING HIS QUALITY OF "SATWA", QUELLS THE QUALITIES OF BOTH "RAJAS AND TAMAS", AND RULES AND CONTROLS THIS "UNIVERSE", AND THE FACTOR OF "DHARMA"! The quality of "Satwa" has the power to conquer both "Rajas and Tamas".

It is said here, further, that Lord Brahma and the Vedas are capable of progressing the "Jeeva", in it's "upward" (spiritual) path, (Gati) and they also have "bodies", made of the quality of "Satwa". The word "Tanu" (body) is used to mean the power to become the "many" i.e. to expand! In other words, the quality of Satwa, through it's capacity to become the "many", has the power to "eat up", these negative qualities of "Rajas and Tamas".

Hence, the sages say, "Oh Lord! You are of this holy form of "Dharma". You are present in the noble saintly Brahmins and the celestials. Due to this factor (i.e. of your "presence" only), there is glory in them! Through You only, Oh Lord! The protection of Dharma and the Universe takes place! The reason is, that THERE IS "LOVE" (PREMA) FOR THEM, IN YOUR HEART! Due to this "love" only, You have spoken, with such high "praise", about the Brahmins!

If the Lord is not going to be the protector of "Dharma", then, very terrible and evil consequences will follow – as per the following verse.

न त्वं द्विजोत्तमकुलं यदिहाऽऽत्मगोपं-

गोप्ता वृष! स्वर्हणेन ससूनुतेन।

तर्ह्येव नङ्क्ष्यति शिवस्तव वेदपन्था-

लोकोऽग्रहीष्यदृषभस्य हि तत्प्रमाणम्॥२३॥

VERSE 23 Meaning: “Oh Lord! This community of noble saintly Brahmins can be protected only by You! Although, You yourself have taken the actual form of “Dharma”, if You do not protect this exalted and noble (best) community of noble saintly Brahmins, despite being praised, through sweet words and devoted worship, then, the auspicious path itself prescribed by You will get destroyed — especially, when this Universe follows the conduct and character of noble saints only, as evidence and guidance.”

श्रीसुबोधिनी : न त्वमिति। यदि त्वं द्विजोत्तमकुलं न गोप्ता, तर्ह्येव तव शिवो वेदपथा नङ्क्ष्यति। तत्र हेतुः — लोकोऽग्रहीष्यदिति। ऋषभस्य प्रभोर्यत् प्रमाणम्, तल्लोकोऽग्रहीष्यत्। द्विजोत्तमानां धर्मज्ञानसहितानां कुलं समूहः। यद्यस्मात् कारणात्। यद्वा, कुलमात्मगोपम्, आत्मानं स्वात्मानं वा भवन्तं गोपायतीति। आत्मा स्थितश्चेत् स्वमार्गं गच्छेत्, अत आत्मा प्रथमतो रक्षणीयः। तदनन्तरं स्वमार्गरक्षा। स्वात्मानं प्रति ये समायान्ति येन मार्गेण, स स्वमार्गः। तत्रापि भक्तानामागमनप्रतिबन्धकनिवृत्तिरेव रक्षा। ते चेद्भगवद्रक्षा भवेयुर्धर्मज्ञानयुक्ताश्चेद्भक्तिमार्गप्रवर्तकाः, तदा ते रक्षणीया इत्यर्थः। तेषां रक्षा त्रिविधा; स्वरूपतः, संतोषजननेनाऽन्तः, प्रतिष्ठाजननेन च बहिः। तत्र स्वरूपतो रक्षाऽवतारैः क्रियत एव। अथाऽवशिष्यतेऽन्तर्बहिश्च। तदाह—स्वर्हणेन ससूनृतेनेति। सुष्ठु अर्हणं पूजा कायिकी, तेन बहीरक्षा तेषां प्रयोजनसाधिका, अन्यथा लोकसंमाननाभावे भगवन्मार्गोपदेशो न स्यात्। सूनृतेन चाऽन्तः। परिसंतोषोऽनेनोक्तः। एतस्य सहभावोऽन्तस्तोषस्य भगवत्कार्यहेतुत्वाय। अतो मार्गप्रवर्तकरक्षाभावे मार्गो नश्येदेव। तर्ह्येवेति पाषण्डप्रवृत्तेः सुगमत्वात्। न च बहूनां मार्गाणां विद्यमानत्वात् किं वेदमार्गेणेत्यत आह—शिव इति। अन्ये यादृच्छिकाः, कस्यचिदेव दुःखेनाऽपि फलसाधकाः, वेदमार्गस्तु शिवः कल्याणरूपः। ननु ब्राह्मणानां सन्माननाभावे कथं वेदो न रक्षितः स्यादित्याशङ्क्याऽह—लोकोऽग्रहीष्यदिति। लोकस्तु स्वामी भगवान् यं मन्यते तमेव मन्यते। ब्राह्मणैरेव वेदमार्गो बोध्यते, नाऽन्यैरिति तेषां

(either in the Universe, or in an individual), the factor of

समाननाभावे अप्रवृत्तिः, पाषण्डतुल्यता वा स्यात्। वृषेति संबोधनं धर्मरूपत्वाय, वर्षणाद्वा॥२३॥

नन्वेवं सति वैषम्यप्रतिपादनात्मम ब्रह्मत्वं न स्यादित्याशङ्क्याऽऽह—

SRI SUBODHINI: “Oh Lord! If You do not protect the highest noble saints (Brahmins) then, the auspicious Vedic path, expounded and prescribed by You, will get destroyed, instantaneously!” The reason is, that the “world” (i.e. people) follow only the “deeds” of the “ruler” (king — “Swami”), as proof and evidence, for proper conduct! The main factors for considering a community, as the “best” (Uttam) are the adherence to “Dharma” and “Jnana”, and the Lord protects them with these two qualities only, as He is the “Aatma” of everyone! A person can practice his “Dharma”, only when his “Aatma” is protected. Hence, the protection of his “Aatma”, and the “path”, which is to be followed — i.e. the path, which leads the person to attain our Lord! The act of “protection” by our Lord would consist of removing the “obstacles” on the way, which the devotee has chosen to tread! This path is called as “one’s own path” (Swamaarga). These devotees deserve to become protected, when they consider our Lord only, as their “protector”, equip themselves with both “Jnana” and “Dharma”, and propagate this path of “Bhakthi” in this Universe.

Our Lord protects His devotees in 3 ways.

(1) The protection of divine self: This is done by our Lord, through His “incarnations”.

(2) The “inner” protection: This leads to contentment, inside the inner mind of the devotee (Santosham). This is attained, through “sweet words”, uttered in

“praise” of our Lord. The “protection” by our Lord, through His own divine form (Swaroopa). This is done by our Lord, through His “incarnations”.

(3) The “outer” protection: This is achieved, by the devotees, through their exemplary worship of our Lord, through their “body”. Through this, our Lord gets pleased. This “acceptance” by our Lord enables the devotee to give “advice and instructions”, to others, on the path of “Bhakthi”, to our Lord.

This sort of devotion and instruction are effective only in this world, and people get converted, with these instructions, and begin to follow and practice them! If there is no “Bhakthi” in the heart, for our Lord, and if all the above three factors (listed above), are absent, then, the instructions and advice given, will not yield any result!

Hence, only after attaining inner joy and satisfaction, can a person undertake to do our Lord’s “tasks”! That is why, it is said here, that if the Lord does not protect, the followers of the path of Bhakthi, then the “path and way” itself will get destroyed! Then, “atheistic” paths will take over, and become prevalent!

Can we say, that there are many other “paths” to attain our Lord? Why is it, that we have to depend only upon or need this Vedic path? On this, it is said, that this path is “auspicious” (Sivaha). All other paths become beneficial, only in a limited way, and give some benefits through the person undergoing, a lot of sorrow before! That too - to few persons only! More often than not, the “other” paths, do not confer any benefits at all!

This path of “Veda” is auspicious by nature. Hence,

if the Brahmins are not respected or appreciated, then, why is it said, that this Vedic path will not be protected? On this, it is said, that the people in this world will follow the path or way shown by the king or the ruler only! In other words, people usually follow the "way" shown by noble persons!

Only the Brahmins can teach and advice, on this auspicious "Vedic" path. Hence, if these Brahmins are not respected, then, they will cease to give advice and instructions, based on the "Vedas". This will lead, in turn, to the rise and growth of "atheistic" faiths. Our Lord is the form and symbol of "Dharma". He always "showers" on the devotees, whatever is asked or liked by them! (i.e. the desired objects). In other words, our Lord fulfills the aspirations and desires of His devotees. That is why, our Lord is hailed here as "Vrisha" — the one who "showers" — like "rain"!

The Lord may say, "If I do like this, I will cause "disturbance", in the social system! Through this, My "status as the highest truth of Brahman", will not be there — the Sanakaadi sages reply to our Lord, for this "possible doubt"! — as per the following verse.

तत्तेऽनभीष्टमिव सत्त्वनिधेर्विधित्सोः-

क्षेमं जनाय निजशक्तिभिरुद्धृतारेः।

नैतावता अधिपतेर्बत! विश्वभर्तुस्तेजः-

क्षतं त्ववनतस्य स ते विनोदः॥२४॥

VERSE 24 Meaning: "Oh Lord! You are the treasure trove of pure "Satwa" quality! You are always deeply interested to confer auspicious benefits to all the "Jeevas"! For this, You destroy, through your power, in the form of "kings and rulers", all the enemies, who are

the enemies of Dharma! — especially, when You do not like to see the Vedic path being destroyed! Even though You, Oh Lord! are the ruler, master and protector of all the three worlds, You are always humble towards these noble saintly Brahmins! Of course, through this humble conduct, your “brilliance” and “powers”, do not get affected at all! - as all this, is your “Leela” only! (i.e. for the sake of your “play” only).

श्रीसुबोधिनी : तत्तेऽनभीष्टमिति। तद्ब्राह्मणानां रक्षार्थं सन्मानम्, तेऽनभीष्टमिव। अथवा, पूर्वश्लोके वेदमार्गनाश उक्तः, अतस्तद्वेदनाशनं तेऽनभीष्टमिव। सर्वथाऽभीष्टाभावोऽनभीष्टम्, अल्पाभीष्टाभापवस्त्वनभीष्टमिव। प्रथमपक्षे रक्षा एवार्थः, द्वितीये नाशः, कालत्वात्, सर्वकर्तृत्वाच्च। तत्र हेतुः—सत्त्वनिधेरिति। सत्त्वनिधेरक्षाऽभीष्टा, नाशस्त्वनभीष्टः। विधित्सोरिति। स एव तथा विधातुमिच्छति। जनाय हि क्षेमं विधातुमिच्छति, जायमानाः स्वकृतेनैव हि सम्यक् भवन्तीति। अथवा, सत्त्वनिधेर्नाशोऽनभीष्टः। जनानां क्षेमकरणं तत्राशः, उत्पत्तेर्वेदनाश एव भवति। उत्पत्त्यर्थं क्षेमश्चेत्, उत्पन्नानां वा वैदिकस्य संस्कारकत्वे पाषण्डादुर्बलत्वम्। पुरुषार्थप्रतिपादकत्वे देहनिर्वाहकपाषण्डाद्वलिष्ठत्वम्। निजशक्तिभिरुद्धतारेरित्युभयत्र हेतुः। स्वस्याऽसाधारणसामर्थ्यैरुद्धता अरयो येन। उभयत्राऽपि प्रतिबन्धकाभावो भगवच्छक्त्यैव सिद्धः। ननु तथापि स्वस्य दोषजननेन परोपकारः सिद्ध्यति, धर्मरक्षायां त्वेक एव दोष इति चेत्तत्राऽऽह—नैतावतेति। स्वस्य नमनमात्रं न दोषः, नमतां नमनमिति व्युत्पत्तेः। नम्रभावो हीनानामेव हीनत्वबोधकः, उत्कृष्टानां तु भारसूचक एव। ये हि महाभारवन्तो भवन्ति ते नम्रा भवन्ति, अतो नम्रत्वमनम्रत्वं वा नैकान्ततो दोषरूपम्, गुणरूपं वा; अतस्तव महत्त्वं सिद्धमिति। हीनावनतिः कौतुकार्थं भवत्यभिनयरूपत्वात्। स एव हि रसजनकः। महत्त्वमाह—अधिपतेरिति। वतेति हर्षे, स्वस्ति सन्मानना परिज्ञानात्। विश्वभर्तुरित्यपि माहात्म्यम्। विश्वं हि यो बिभर्ति स हि लोके भाराक्रान्त इव नम्रो भवति, अन्यथा लोका भर्तुर्भारं न ज्ञापयेयुः। अतो नमनस्य प्रयोजनद्वयम्, लोके स्वस्य भर्तृत्वज्ञानम्, स्वार्थं तु

विनोदः। अवनतस्य सोऽवनतिरूपः पदार्थः, ते विनोद इति संबन्धः।
अनेन दोषः परिहृतः॥२४॥

एवं पूर्णान्तःकरणा भूत्वा, भगवता यो दण्डः स्थापितः,
तत्राप्यभिप्रायापरिज्ञानात्, स्वापराधं दूरी कुर्वन्ति—

SRI SUBODHINI: “Oh Lord! You are the “treasure house of Satwa” (Satwanidhi). Due to this, You always like to “protect and preserve”! (Raksha). Secondly, You are of the “form of time” (Kaalaroopa). Hence, You also like to destroy and end everything — through this, You do not want to protect and preserve also! Not only this, YOU ARE THE LORD, WHO “DOES” EVERYTHING! Due to this, You do not desire or want to see the destruction of the “Vedas”! You desire to “protect and preserve” the Vedas!

In the same way, our Lord always desires to protect the “humans” also. The originated “beings” (i.e. those, who are “created”) become “great” only, through the remembrance of our Lord! — as our Lord, who is the “treasure house of Satwa”, does not desire to see them destroyed! He does not like their destruction.

Now the Lord, it is said, faces a “dilemma”! If the “humans” are made to be always happy and prosperous, then it goes against the Vedic truth of both “births and deaths”. Creation means “ending” also, in the wheel of the Universe! If this “birth-death” factor continues forever, then also, there is the destruction of the “Vedic” path — as the Vedas expound the path of “liberation” also, from this endless cycle of births and deaths! Continuous happiness of this material world also will mean the ending of the Vedic path!

The purifying rites of the Vedas sanctify and

purify, the created “humans”. But due to the presence of the “atheistic” faiths, the Vedic path becomes “weak”. Our Lord, it is said, has redeemed the enemies of the Vedic path, through His ability and power! Through this power of our Lord only, the “opposition” of the “atheistic” faith, gets destroyed.

In this process of saving and protecting the Brahmins, the Lord gets into one type of “blemish” (Dosham) i.e. of prostrating to the Brahmins! Usually, only those, who are great and noble only, can “bow down”. When a great person “prostrates” to another, who is of lesser virtue of glory, then, it is realized that, the person who prostrates has more “weight of virtues” in him! Really speaking, we see truly great and noble persons are always humble! Hence, the quality of humility or its absence, are of the “same and equal” effect only. Neither it is a blemish or a virtue either! Despite this, “Oh Lord! Your glory is always seen and firmly established! Even then, You prostrate to these noble saintly Brahmins! It looks, as though, through these “prostrations”, that You are “lower” in category. BUT, IN REALITY, YOU ARE ONLY ‘ACTING’, (NAATYAM) AND THIS “PLAY” (LEELA) ON YOUR PART, IS VERY BLISSFUL. Moreover, your “Leela” is the highest and the “best” (Adhi). The word “the Protector of the Universe” (Viswa Bharthuhu) used, in this verse, clearly reemphasizes the true glory of our Lord!

It is, indeed, certain, that it is our Lord only, who, rules and protects this Universe. Hence, as He has the entire weight of the Universe on Him, He always remains, in humility, in a bowed position! — Without “ego” and with deep humility! Due to the absence of these two negative qualities, our Lord’s “prostrations” do not exhibit

His “lower” grade! If the Lord was not full of “humility”, then the sages would not have “praised” the Lord, for being the Protector of this Universe (it’s responsibility).

Due to the above, the Lord has two main “motives” for doing this “prostration”. (1) To enable everyone in the Universe, to realize His role as the “protector and master” (the Lord). (2) To enjoy Himself, through “amusement” (Leela), by expressing His “lower grade” coupled with “humility”! All others will regard the Lord as “lower” in category/grade and through this, and our Lord will attain “amusement” and joy! This is the purport.

In this way, these sages, whose inner mind had become totally filled up, with the bliss conferred by our Lord, could not realize the true purport or view of our Lord’s confirmation of the “punishment”, conferred on the two gatekeepers! Now, they pray to our Lord, for the sake of removing their own “offence”! — as per the following verse.

यं वाऽनयोर्दममधीश! भवान्विधत्ते वृत्तिं-

नु वा तदनुमन्महि निर्व्यलीकम्।

अस्मासु वा य उचितो ध्रियतां स-

दण्डो येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण।

VERSE 25 Meaning: ‘Oh Lord of the Universe! Kindly give, to these two gatekeepers, whatever punishment, You deem fit! Or You may continue to benefit them, through their stay here, as your gatekeepers! (as a reward). On our part, we are in full acceptance of your decision, with a pure heart and without malice! Alternately, we feel that, it is we, who have given the curse to these innocent (i.e. not offending) gatekeepers! For this

offence of ours, kindly give us the due punishment! We would welcome and accept this punishment also, with joy and happiness!"

श्रीसुबोधिनी : यं वाऽनयोरिति। हे अधीश! अस्माकं तयोश्च। अधिकेशत्वं नाम वेदयुक्त्याद्यपेक्षयाऽपि, वेदादीनां नियामकत्वं वा; अत एवाऽस्मदुक्तप्रयोजकम्। अनयोर्भवान् वृत्तिं यं वा दमं विधत्ते, तदनुमन्महि। वृत्तिर्जीविका, द्वारि स्थित्वा सर्वेषां निवारणं कर्तव्यम्। तदा निवारिताः स्वप्रवेशार्थं स्वकीयं धनं धर्मं वा दास्यन्तीति वृत्तिदानम्। स्वयं वा द्वारे परिपालनं करोतीति स्वतन्त्रतया वा वृत्तिदानम्। अस्मदुक्तो वा दण्डोऽन्यो वा, यमेव दण्डं भवान् विधत्ते तदनुमन्महि। भवदिच्छानन्तरमस्माभिरपि स्वीक्रियत इत्यनुमाननम्। एतदपि नाऽनुरोधात्, किन्तु निर्व्यलीकम्। स्वस्याऽप्यपराधात् दण्डश्चेत् तदप्यङ्गीक्रियत इत्याहुः—अस्मास्विति। वेत्युभयत्राऽनादरे। सङ्कोचो न कर्तव्य इत्यभिप्रायेणाऽऽहुः—य उचित इति। श्रियतां स दण्ड इति। इदानीं वाक्यमात्रमुक्त्वाऽन्येन तत्फलं संपादनीयमिति न, किन्तु इदानीमेव स दण्डोऽस्मासु स्थापनीयः। अथवा, स एव वा दण्डो जन्मत्रयात्मकोऽस्मासु स्थापनीयः। तत्र स्वस्याऽपराधमाहुः—येन कारणेन अनागसौ निरपराधौ वयं किल्बिषेण अयुङ्क्ष्महि योजितवन्तः। स दण्डः सहैवोभयेषां जन्मत्रयमिति। अस्मासु वेति पक्षे तेषां दण्डोऽस्तु न वेत्यौदासीन्यम्। एवं सर्वभावेन भगवतो माहात्म्यं निरूपितम्॥२५॥

भगवांस्तु शापाद्धीता इति तान् ज्ञात्वा शापं स्वकृतमित्याह—

SRI SUBODHINI: "Oh Lord of the Universe!" (i.e. of everyone and everything) — with this addressal, the sages indicated the exalted "status" of our Lord i.e. greater than these two gatekeepers and of themselves! Our Sri Mahaprabhuji says here, that the reference to the 'highest Lord' (Sarveshwara), has a deeper purport. The main point, which we should realize is, that our Lord is much, much "greater" than the description and logic, as explained in the "Vedas"! — as it is our Lord, who has originated the Vedas and the scriptures, and also is

their “controller”! DUE TO THIS ONLY, OUR LORD IS THE LORD OF EVERYTHING - OF THE UNIVERSE! (SARVESHWARA).

“In view of this, Oh Lord! We would accept, whatever action You propose to take, with reference to these two gatekeepers – to promote them by keeping them at Sri Vaikuntam, in the future, or giving some other punishment to them.” (banish them). Let them continue to serve You or let them undergo the “curse” given by us! Alternately, You may decide to give them some other punishment! WE WILL TOTALLY ABIDE BY YOUR WILL AND DESIRE! – WITH A PURE ATTITUDE, IN OUR HEART! We are also prepared to be punished for any offence, which we might have committed. We would welcome this, with great respect and humility! (Asmaasu). The word ‘Va’ (or) is used by the sages, to tell our Lord, not to feel any “hesitation” to do, either or both of the “actions”, contemplated. “Please give us the punishment now itself – not only through Your “words”, but through your “action” also. We are prepared to undergo the same punishment of taking “three more births”, which we had “cursed” these two gatekeepers with! – especially, when we have given this curse of punishment, through anger, on these two innocent gatekeepers! In view of this, all of us will undergo this “curse” together!” The words “either for us” (Asmaasu Vaa) denotes, that they were eager to get punishment for themselves, and were not eager to see, that the gatekeepers only were punished! In this way, they have expressed the glory of our Lord, with their entire mind!

Our Lord realized, that these sages had now got afraid, due to the curse given by them, on these two

gatekeepers. Hence, our Lord, with a view to console and comfort them, tells, through the following verse that, “Oh sages! You have cursed my servants, due to My will and desire only!”

श्रीभगवानुवाच।

एतौ सुरेतरगतिं प्रतिपद्य-

सद्यः संरम्भसंभृतसमाध्यनुबद्धयोगौ।

भूयः सकाशमुपयास्यत आशु यो वः-

शापो मयैव निहितस्तदवैत विप्राः॥२६॥

VERSE 26 Meaning: “Our Lord began to tell, “Oh great sages! (Brahmins). You have cursed these two gatekeepers, only due to My will and desire! Now, these two gatekeepers will cease to be celestials and will attain the status (birth) of being demons! During these “demoniac” births, they will develop intense hatred for Me! This anger in them will grow and become one-pointed (as in Yoga) and with their mind fully concentrated on Me, through anger and hatred, they will reach Me, very quickly, by returning back! (to Sri Vaikuntam).”

श्रीसुबोधिनी : एताविति। सुरेतरगतिं दैत्यत्वम्, राक्षसत्वम्, मनुष्यत्वं च। इतरत्वं समाने भवतीत्यसुरमनुष्ययोर्देवतुल्यत्वं ‘त्रया ह प्राजापत्याः’ इत्यत्र निरूपितम्, राक्षसा अपि बीजपराक्रमाभ्यां देवतुल्या इति। यक्षादयस्तु न स्वतन्त्राः, कुबेरस्तु देव एव; अतस्त्रिविधामेव सुरेतरगतिं प्रतिपद्य सद्य एव भूयो ममाऽन्तिकमुपयास्यतः। यो वो युष्माभिर्दत्तः शापः स मयैव निहित इति, तदवैत। निमित्त इति पाठे नितरां मयैव मितः। विप्रा इत्यदीर्घदर्शित्वम्। ननु सुरेतरगतिप्राप्तौ शीघ्रं कथं भवत्समीपागमनम्, तत्तज्जन्मकर्मणां भोक्तव्यत्वादित्याशङ्क्याऽऽह- संरम्भसंभृतसमाध्य-नुबद्धयोगाविति। क्रोधसंरम्भेण सम्यग्भृतो यः समाधिः, तेनाऽनुबद्धो योगः। योगेन सर्वपापक्षय इति पूर्वमवोचाम। भूयः सकाशमुपयास्यत इति शापान्तः। परिमितशापदानं मत्कृतः शाप इत्यवैतेति निर्भयार्थम्॥२६॥

एवमागतानां मुनीनां सर्वदुःखदूरीकरणमुक्तम्। इदानीं सर्वेषां यथायथं प्रतिगमनमाह—अथेति। तत्र प्रथमं योगिनां प्रतिगमनं द्वाभ्यामाह कृतकरिष्यमाणप्रमेयभेदेन—

SRI SUBODHINI: These two gatekeepers, as per the desire and will of our Lord, will attain the status, different from being the celestials! Viz. demons, Rakshasaas and the “human” births! But, both of them will have remarkable prowess, during all these three births! This has been evidenced in the Vedas also, where it is said, that through the nature of the “seed and powers”, the demons are considered, as “equal” to the celestials! But the “Yakshaas” and others are not free! Even “Kubera”, who is an “Yaksha”, is considered as a celestial deity of wealth! Due to this, our Lord said, “these two gatekeepers, will take 3 “non celestial” births, and very quickly return back to Me.”

“I only have given the curse on them, which, you all think, has been given by you! I have made this curse as very “small” (i.e. not very punishing). The addressal as “Oh Brahmins!” (Vipraha) denotes that, “as Brahmins, you lack farsightedness! You are not aware, that these two gatekeepers, will come back to Me, very quickly — as you are still “doubting”, as to how, they will come back to Me, quickly, when they have to take 3 births!? — that, will it delay their coming back? Our Lord Himself, removes their “doubts”, by telling that, “these two gatekeepers, through their “anger” will make their minds “one-pointed” on Me (Samaadhi), in a total way! This Yoga will make them, get rid of their “sins”, and they will come back to Me, very quickly, through this way! In this manner, the effect of the curse also will get ended! I have made this “curse”, small — as it

is “I”, who is the originator of this “curse”!

These words of “comfort” are uttered by our Lord, to remove the fear, in the minds of these sages!

After telling like this, the sorrow and fear of the sages got removed! And everyone began to return to their own places. Through 2 verses, the return of the sages is being told! Now, whatever is to be done, to these two gatekeepers, by our Lord, through His nature and love (as our Lord is “Prameya” – always loving), is being described later. Through the 28th verse, whatever was done by the sages, is also described.

ब्रह्मोवाच।

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम्।

वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयं प्रभुम्॥२७॥

भगवन्तं परिक्रम्य प्रणिपत्याऽनुमान्य च।

प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम्॥२८॥

VERSE 27 and 28 Meaning: “Lord Brahma told, “Later, the Sanakaadi sages had their final “Darsan” of our Lord Sri Narayana, who gives bliss to the eyes of the Yogis! They also had the “Darsan” of Sri Vaikuntam, which is the self-effulgent form (manifestation) of our Lord! They circumbulated our Lord, and His holy abode of Sri Vaikuntam! They prostrated to our Lord and took permission from Him! They began to return back, while praising the glory and opulence of our Lord, with a cheerful mind!”

श्रीसुबोधिनी : अथेति। पुनस्ते स्वभावं प्राप्ताः, यतो मुनयः। यस्य या निष्ठा तस्य स एव गुणः, विपरीतो दोषः। ते ह्यन्तरेव भगवन्तं पश्यन्ति, न बहिः। बहिर्दर्शनं च नोपकारीति प्रतिजग्मुः। बहिर्दर्शने एको गुणो जात इत्याह—नयनानन्दभाजनमिति। इन्द्रियाणि हि परमैश्वर्यसंबन्धात्

सुखं पञ्चधा विभज्य रूपादिभेदेन तमानन्दमनुभवन्ति, करणत्वाज्जीवस्यापि सुखजनकानि। अयं च भगवानानन्दमूर्तिर्लावण्यपूर इति नयनानन्दस्य भाजनम्। तद्भाजनं द्वयमपीत्याह—**वैकुण्ठं तदधिष्ठानं विकुण्ठं चेति।** नूनभयोस्तुल्यतया नयनानन्दभाजनत्वं कथमुच्यते? तत्राऽऽह—**स्वयं प्रभुमिति।** लोकः स्वयमेव, वैकुण्ठाऽपि स्वयम्; तथापि प्रभुत्वेन भगवत्स्फुरणे लोकत्वेन तत्स्फुरणात्, अक्षरस्य भगवत्त्वाच्चोभयोस्तथात्वमित्यर्थः॥२७॥

अग्रिमकृत्यमाह—

SRI SUBODHINI: These sages being “Munis”, got back into their natural and inherent noble and saintly attitude! (Swabhaavam) — as the virtues and qualities are based on the discipline and devotion of the person! If the quality is “opposite” to the practice and discipline, which a person follows, then the same, is termed as a “blemish”! As they were “Munis”, they were blessed by our Lord, to get “Darsan” of our Lord, in their “minds” only! — not outside! — as “outside Darsan”, as per our Sri Mahaprabhuji, is not “beneficial or helpful”! Due to this reason, they began to return to their own abode. They had, now, attained, in the “outside”, our Lord’s actual “Darsan”, and through this actual “Darsan”, they had attained one great “virtue”. They had attained the bliss, through their senses, due to their relationship with our Lord. These senses attain the highest bliss and happiness, through dividing our Lord’s divine form, into 5 parts or forms! The senses are only instruments, (Saadhan) and the “Jeeva” attains the total bliss, when it attains the actual “Darsan” of our Lord. That is why, it is said here, that the Lord is the “vessel” (Paatram) for the bliss of the eyes of these sages! This applies to Sri Vaikuntam also, as Sri Vaikuntam also, is the “form and manifestation” of our Lord only!

This imperishable holy abode is our Lord's "form" only. Hence, both of them are "same and equal".

भगवन्तं परिक्रम्येति। प्रदक्षिणा नमस्कार आज्ञाप्राथनमेव च।
आगत्यतोषभावश्च गमने स्तोत्रमेव च॥१॥

KAARIKA 1 Meaning: "(1) Circumbulation. (2) Prostration. (3) Prayers done seeking permission to go back. (4) Getting pleased and cheerful, after having "Darsan" and (5) "praising" the Lord, while returning back! In this way, there are 5 parts of the "attribute of bliss" of these sages."

समागतानां पञ्चाङ्गं तोषलक्षणमुच्यते।

यथागतिगतिः कार्ये प्रसङ्गं वारयेदिति॥२॥

KAARIKA 2 Meaning: "Afraid of "obstructions", in the "task" to be completed, they returned back, in the same way, they came!"

श्रीसुबोधिनी : प्रतिजग्मुरागमनप्रकारेणैव पुनर्गता इत्यर्थः।
बहिर्दर्शनस्याऽधिकत्वात् प्रकर्षेण मुदिताः। वैष्णवीं श्रियमिति
शान्तिप्रसादलक्षणाम्। पूर्वस्मादयमेव विशेषः॥२८॥

भगवतो निर्गमनं वक्तुं सेवकयोः समाधानमाह—

SRI SUBODHINI: They went back, in the same manner, as they had come there! They had become very happy, through the "bliss" attained by them, for having got the actual outside "Darsan" of our Lord! — as the "Darsan" got outside is usually of greater dimension and effect, than the "inner Darsan"! They had now attained the "peace" (Saanthi) of our Lord's "Darsan" and "blissful" nature, as their "wealth" (Vaishnaveem Shreeyam). They attained this higher 'wealth' now, which is greater than the "wealth", which they had, before they came to Sri Vaikuntam.

Our Lord now began to console His two gatekeepers, through the following verse, before His departure.

भगवाननुगावाह यातं मा भैष्टमस्तु शम्।

ब्रह्मतेजः समर्थोऽपि हन्तुं नेच्छे मतं नु मे॥२९॥

VERSE 29 Meaning: “Our Lord told His two followers, “Go now! Do not be afraid. You will attain only welfare and auspiciousness! Though, I am capable of redeeming you both, from the brilliance of the power of these Brahmin sages (i.e. the effect of the “curse”), even then, I do not want to do this! (i.e. to release you both from the effect of this curse). The reason for this is, that it was due to My own certain will, that you have been cursed!”

श्रीसुबोधिनी : भगवानिति। अनुरोधे हेतुः—अनुगाविति। तेषां वाक्यविश्वासे कारणम्—भगवानिति। यातमित्याज्ञा शापेन गमनाभावार्थम्, अनेन तयोः स्वधर्मो रक्षितः। अत एव—मा भैष्टम्। शापेन गमने सति भयं भवति। ननु कृते कारणे कथं फलं न भविष्यतीत्याशङ्क्याऽऽह—अस्तु शमिति। भवतां कल्याणमस्तु। इदानीं सालोक्यम्, गतानां तु सायुज्यं भविष्यतीत्यर्थः। इदानीं लोके कौचिद्भवन्तौ, पश्चाल्लोकरूपावेव भविष्यति इति ‘लोकाय कल्पताम्’ इति वाक्यम्। चरणपदमपि तमेवार्थं वक्ति। प्रविष्टयोश्चरणभावश्च सिद्धः, नैकट्यं तु तदा महत्। किं ब्राह्मणानामनुरोधेनैवं क्रियते? नेत्याह—ब्रह्मतेज इति। ब्रह्मास्त्रं किल दूरीक्रियत आधिदैविकं ब्रह्मतेजः, इदं त्वाधिभौतिकम्। अतः समर्थोऽपि ब्रह्मतेजो हन्तुं नेच्छे, सृष्ट्युपयोगित्वात्। अतो मम मतम्। नु इति निश्चये। अभिप्रायं तु भगवानेव जानाति, वचनात् न कल्प्यते, कल्प्यमानोऽपि कार्यानुरोधेन कल्पनीय इति॥२९॥

तर्हि ब्रह्मशापस्य का गतिः? तत्राह—

SRI SUBODHINI: The gatekeepers obeyed our Lord’s “orders”, as they had deep faith in our Lord’s

words! — especially the “giver of order” is the Lord of the Universe! “I am not telling to go away, due to the curse of the Brahmins! It is my own “order”, that you both go away now!” These two gatekeepers, by going away, scrupulously observed the performance of their “Dharma” (duty). Through this, our Lord has “blessed” them (Maabhaishhta!). “Don’t be afraid”! As they were going away, through the “orders” of our Lord, they will not have any “fear” (as “fear” will be there, if they were going away, only through the effect of the curse!) “You both will attain the welfare of auspiciousness only! You both will return back, after going away from this liberation of living with Me, in the same holy abode of Sri Vaikuntam! You will later, attain the liberation of “union” (Sayujyam) with Me! Now, you have been here only as gatekeepers — but after the three births,, you will become united with Me - become My own holy abode” — The words used by our Lord denote also, that these two gatekeepers will attain “His holy feet”. The devotee, who has “entered” into our Lord, attains the “attitude” (Bhaava) of the holy feet of our Lord. This “nearness” to our Lord is considered, as more “higher and glorious”!

A question may arise now. Did the Lord bless these two gatekeepers, with this most high blessed grace, due to His respect for the Brahmin sages? On this, it is said, that our Lord is capable of destroying even the “arrow of Brahma”! After all, this “curse” of the Brahmins, was only “physical” in nature, and our Lord will not take any time to ward off this curse, if He had willed so! i.e. though He was capable, He did not do so! The Lord said on this, “I am the Lord of this Universe, and I have willed not to remove the effect of

this curse of the Brahmins! This event (due to the curse) will become useful, in the progress and furtherance of "creation"! Hence, it is, I, who has willed this, in this way!" Our Sri Mahaprabhuji comments here, that only our Lord knows the inner purport of our Lord's will. From mere "words"!, even, if we were to think about the meaning of His "actions", then we should never think as per the needs of our own "tasks" and "requirements" — as OUR LORD'S WILL IS ALWAYS INSCRUTABLE!

Then, what will be the consequences of the "curse" given by the Brahmins? It is said, as follows.

मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम्।

प्रत्येष्ट्यतं निकाशं मे कालेनाऽल्पीयसा पुनः॥३०॥

VERSE 30 Meaning: "The Lord continued, "You both, during your lives, in the bodies of demons, will get intense hatred and anger for Me! This anger will make your mind "one pointed". This will remove the sin committed by you, for the offence of ignoring (offending) the Brahmins! Then, very quickly, you both will return back to me!"

श्रीसुबोधिनी : मयीति। ब्रह्मशापस्य प्रायश्चित्तं कर्तव्यम्। प्रायश्चित्तानन्तरं हि पुरुषः शुद्धः, शुद्धेनैव हि विहितं कर्तव्यम्, भगवद्भक्तानां च प्रायश्चित्तं भगवत्स्मरणमेव। तच्च स्मरणं लौकिकं भवति, शुद्धस्यैव हि वैदिके अधिकारात्। लौकिकत्वात् प्रायश्चित्तत्वं च। नित्यता तु स्मरणस्य प्रथमप्रवृत्तानाम्, यावद्भगवदीया भवन्ति। पश्चात् पापमेव नोत्पद्यते। भगवदिच्छया तु तदुत्पत्तिः। तदिच्छया बलिष्ठत्वात् स्मरणं न सम्भवति। लौकिके तु बाधाभावात् भगवत्सायुज्यादिसाधकत्वाभावेऽपि प्रायश्चित्तत्वमस्ति, दोषनिर्घातकत्वस्य स्मरणसहजधर्मत्वात्। कामादयो हि केवललौकिका

लौकिकपोषहेतवः। क्रोधोऽत्र शापे हेतुर्जात इति क्रोधेनैव स्मरणं भविष्यति, अन्यथा विस्मरणमेव स्यात्। एवं गोपिकानां कामोऽपि। ब्रह्मणा हि कामेन वाक् शप्ता, अत एव वाचा न प्रजापतेर्होमः। ‘वाक् च मनश्चार्त्तीयताम्’ इत्युपाख्याने तथा निरूपणात्। सैव वाक् गोपिकाः। भयेन शुक्राचार्येण शप्ताः कालनेमिप्रभृतयः, ते हि बृहस्पतिमुररीकृतवन्तः स्वपौरोहित्यगमनभयात् क्षिप्ता इति भयेनैव स्मरणं कंसस्य। अन्ये च देवा यथायथं तत्तत्संबन्धिनो बृहस्पतिदुर्वासःप्रभृतिभिः शप्ता इति संबन्धस्नेहादेव स्मरणं यादवादीनाम्। एते चत्वारोऽपि शापात् तथोत्पन्नाः, तथा स्मरणेन तत्तच्छापं हित्वा स्वभगवदीयेनैव रूपेण भगवत्पदं प्राप्ताः। तथाऽत्रापि ‘अस्तु शम्’ इति वाक्यात् भगवत्पदप्राप्तिः। भगवति च क्रोधसंरम्भयोगेन ब्रह्मावज्ञालक्षणं दोषं निर्हृत्य, मे निकाशं समीपम्, अतिनैकट्यं वा द्वारापेक्षया चरणे, अल्पीयसा कालेन पुनः प्रत्येक्ष्यतमिति। क्रोधसंबन्धस्य लोके अपुरुषार्थत्वात् पुरुषार्थत्वाय योगपदम्॥३०॥

एवं तयोः सान्त्वनमुक्त्वा भगवान् यथास्थानं गत इत्याह—

SRI SUBODHINI: It is necessary to repent (i.e. take actions of penitence) for the “curse” already given, as, a person is purified only, through this act of repentance! Only a pure soul (Jeeva) can perform the Vedic actions. FOR THE DEVOTEES OF OUR LORD, REMEMBRANCE OF OUR LORD, IS THE HIGHEST ACT OF PENITENCE! This “remembrance” is “worldly” (Loukik). But only the “purified” persons have the right to do all the Vedic actions! Both the worldly nature and the act of penitence are seen in the remembrance of our Lord! A DEVOTEE IS EXPECTED TO REMEMBER OUR LORD, ON A DAILY BASIS, AND AT ALL TIMES! HE SHOULD DO THIS REMEMBRANCE OF OUR LORD, TILL HE ATTAINS THE STATE OF “BEING BELONGING TO OUR LORD”! (BHAGAWADEEYA). When the devotee

attains this status, he can no longer commit any "sin" i.e. any "sin" will get committed through him, only if the Lord wills so! — as our Lord's will and desire would always 'prevail'! If the Lord wills so, then this "Jeeva" can never remember our Lord at all! In other words, he forgets to remember our Lord!

In the "worldly way of remembrance of our Lord, only the act of "penitence" is achieved! But, this way of "motive and choice ridden" remembrance of our Lord, will not make this devotee attain the "union" with our Lord! It is the "natural power" of our Lord's remembrance, to mitigate the "sins" of the devotee. But due to the presence of anger and desires, the devotee continues to commit "sins"! — especially "worldly" persons are prone to indulge in actions of desire and anger! In the present case, the curse was given, due to anger, and the remembrance of our Lord, by these two cursed gatekeepers, will be only through "anger", during their 3 demoniac births! For, these two persons, without this intense anger and hatred of our Lord, will not be able to remember Him, either! IN THE SAME WAY, THE GOPIS OF BRINDAVAN REMEMBERED OUR LORD THROUGH THEIR ONE POINTED "LOVE" FOR OUR LORD! Lord Brahma had also cursed Goddess Saraswati, only through His "desire", and due to this, the "Prajaapatis" are not given "oblations", during a sacrifice with the "chanting" (words) of holy Manthraas! Later, it is said, Goddess Saraswati manifested herself as a "Gopi"!

Kamsa remembered our Lord, again and again, through his "fear", as he was the demon "Kaalaniemi". It is said, that the Guru of the demons, Sri Sukraachaarya had cursed these demons to get "fear", as he had lost

their teachership! In this way, Kamsa remembered our Lord, at all times, through "fear" only!

It is said, that Lord Brishaspati (the Guru of the celestials) and Sage Durvaasa had given "curses", as appropriate, to the celestials, and they took births as 'Yaadavaas' (to aid and assist our Lord, during His incarnation) and they remembered our Lord, during this "birth", due to past bonds and relations only! In this way, these "4 types of persons" (the 2 gatekeepers, the Gopis, Kamsa and the "Yaadavaas") had been manifested, due to "curses" only. All of them, got rid of the effect of the "curses", only through devoted remembrance of our Lord and had also attained the "forms" of being "belonging to our Lord", and attained our Lord's holy feet! Likewise, these two gatekeepers also will eventually attain our Lord's holy feet (Asthusam). These two gatekeepers, will attain the "one pointed" Yoga of "anger", towards our Lord, and this "Yoga" of the union of their mind with our Lord (even though, it is done through "anger"!) will remove the blemish of offending the sages! The Lord said, "These two devotees of Mine, no longer, after their return to Sri Vaikuntam, will continue to stay as "gatekeepers" only! But, they, very quickly, will come back to stay, at My holy feet! In this world, any relationship based on "anger" is not regarded, as an ideal "goal" to be attained. Hence, the word "Yoga" has been added here, to indicate, that this "anger" will make their minds "one pointed", through remembrance of our Lord, and this "Bhakthi" of constant and continuous "remembrance" (Smararam) will enable them, to attain the "highest status" of our Lord's holy feet! (i.e. to remain with our Lord, on a permanent basis).

1201 In this way, after "comforting" both the gatekeepers,

our Lord went away to His own abode – as per the following verse.

द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम्।

सवातिशयया लक्ष्म्या युक्तं स्वं धिष्ण्यमाविशत्॥३१॥

VERSE 31 Meaning: “Our Lord, after giving this type of His “order”, returned back to His own holy abode, which was seen adorned through the array of planes, and which had the highest illuminated brilliance and beauty!”

श्रीसुबोधिनी : द्वाःस्थाविति। आदिश्येति वचनात् नाऽन्यथाकरण संभवति। भगवतः खेदो भविष्यतीत्याशङ्क्याऽऽह—भगवानिति। ऐश्वर्यज्ञानवैराग्याणां खेदनाशकत्वात्। नन्वेतावुभौ निष्कासितौ दुष्टौ चेत्, अन्येऽपि तथा भविष्यन्तीति तन्निष्कासनमपि कर्तव्यम्, अन्यौ च द्वारपालकौ कर्तव्यौ। तदुभयमकृत्वा कथं गृहे गत इत्याशङ्क्याऽऽह—**विमानश्रेणिभूषणमिति।** विमानानां श्रेण्यः, तासां भूषणमलङ्कारभूतम्। वैकुण्ठस्थितानि विमानानि सार्थकानि। अतो विगतो मानो येषामिति तदतिरिक्ताः सर्वेऽभिमानरहिताः अतो निर्दुष्टा इत्यर्थः। त एव तत्र साधारणा अपीति **श्रेणिपदम्।** तेषामपि **भूषणमिति** सर्वथा सर्वदोशरहितं स्थानमित्यर्थः। अत एवाऽन्ये न विनियुक्ताः, एतौ सदोषाविति। परं द्वारस्थत्वेन नियुक्तौ, न त्वन्यप्रतिरोधार्थम्, मुनीनां वाक्येन तथा निर्णयात्। पुनस्तत्रैव गमने हेतुः—**सर्वातिशयया लक्ष्म्येति।** सर्वेभ्योऽतिशयया। लक्ष्म्यर्थं कृतत्वात् लक्ष्मीस्तं सर्वभावेनाऽलङ्कृतवती, अतः सर्वातिशयया शोभया युक्तं भवति। स्वकीयं स्वरूपभूतं च तत् स्थानमिति नाऽन्यत्र गमनम्॥३१॥

एवं भगवतो गृहप्रवेशमुक्त्वा तयोरन्यत्र गमनमाह—

SRI SUBODHINI: The words “having ordered” indicate, that our Lord will feel unhappy, if the gatekeepers were to go against our Lord’s “orders”! It also emphasizes, that these gatekeepers will only follow our Lord’s “orders”! i.e. not to take recourse

to any other way of undergoing this curse on them! Of course, our Lord never has any "sorrow" in Him, as the "triad" qualities of opulence, "Jnana" and "Vairaagyma" in Him, always destroy sorrow and pain! Moreover, our Lord is so "loving and compassionate", that no one will go against His "orders"!

If these gatekeepers were wicked and bad, then, it was necessary, that they should be "banished" from a holy place like Sri Vaikuntam! — as "others" there, will also become like these two, if these were kept in Sri Vaikunta. Our Lord did not, now, keep other gatekeepers, and instead, He went back to His holy abode! On this, it is said, that Sri Vaikuntam was adorned with beautiful array of "planes". All the persons there (including all materials) are without any "ego or pride", and none of them had any "blemish"! Even, an ordinary object was seen, as an "ornament of adornment" in Sri Vaikuntam! That is why, the word "array (grade)" (Sreni) has been used, in this verse. The purport of this is, that there was no "blemish" of any kind, in this holy abode of our Lord! Due to this reason only, our Lord did not appoint "new" gatekeepers — as these two gatekeepers had the "blemish", which made them to offend the sages! — although they were not kept there, to "stop" persons from "coming in"! From the version given by the sages, the Lord realized, that these two gatekeepers had "stopped" them, from "coming in"! Hence, they were removed!

Our Lord had made this holy abode, for the sake of Goddess Laxmiji, and He had beautified this place in a brilliant way! After all, this holy abode is a manifestation of His own "self" only, and what is said here is, that our Lord came back to His own

“abode” (self).

After explaining the return of our Lord, to His own “abode”, the “going away” to a different place, by these two gatekeepers, is being told, through the following verse.

तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः।

हतश्रियो ब्रह्मशापादभृतां विगतस्मयौ॥३२॥

VERSE 32 Meaning: “These two exalted celestials viz. Jaya and Vijaya (the two gatekeepers) lost their brilliance of Goddess Laxmiji, (Shree) then and there, due to the curse of the sages! They got rid of their pride and ego, and began to “fall” down, from the holy abode of our Lord Sri Hari (Sri Vaikuntam) which is very difficult for anyone to attain!”

श्रीसुबोधिनी : तौ त्विति। तत्र तयोर्निर्लीय स्थितिं व्यावर्तयति तुशब्दः। तौ हि विचारकौ, भगवदाज्ञापरिपालनादेव निस्तार इति। तथा ज्ञाने हेतुः—गीर्वाणऋषभाविति। दुस्तरादिति तस्य लोकस्य तरणं दुःखेनाऽप्यशक्यम्। तत्रापि—हरिलोकतः। स हि सर्वदुःखनिवारकः। तत्रापि प्रकाशमानो लोकः, अन्यत्राऽज्ञानमेवेतिभावः। वैकुण्ठस्थितयोर्या शोभा स्थिता, सा ब्रह्मशापाद्धता; अतस्तत्र स्थातुमपि न शक्यते, तत्रत्यैः सह साधर्म्याभावात्। किञ्च, विगतः स्मयो गर्वो ययोः। अत एवैतयोः पूर्वं गर्वः स्थितः, न तु निर्दुष्टौ। ततो निष्कासिताविति। लोकस्योपकारित्वख्यापनार्थं लोकत एव विगतस्मयाविति हेतुहेतुमद्भावावो निरूपितः॥३२॥

एवं तत्कृतमुपकारं प्राप्य तौ गतावित्याह—

SRI SUBODHINI: The syllable “Tu” (but) is used to indicate, that these two gatekeepers did not remain “hidden” in Sri Vaikuntam! They had realized, that they will be redeemed only through “obedience” to our Lord’s “orders”. They were contemplative, and had

the knowledge of rules of conduct and justice. They had this divine knowledge, as they were "best" of the celestials!

Moreover, to attain Sri Vaikuntam, is indeed, very difficult! Our Lord Sri Hari's holy abode is capable of mitigating the sorrow of anyone. This holy abode is always "brilliant", with knowledge and Bhakthi to our Lord. All other places, have 'ignorance' in them.

Now, these two gatekeepers "lost" their "brilliance" (Shree) of remaining in Sri Vaikuntam! (due to the curse and our Lord's "orders"). It became difficult and impossible for them, to remain there, as they had lost their virtue and deserving nature, to remain with the rest, who live in Sri Vaikuntam! Due to this reason, they lost their ego and pride also! But, as they had no "blemish" in them, they were not "expelled" (i.e. forcibly thrown out) from Sri Vaikuntam! They themselves "got out"!

This abode of Sri Vaikuntam is always auspicious, beneficial and holy. That is why, these two gatekeepers were able to get rid of their ego and pride, here itself! In this way, the destruction of their pride and ego is the "task" (Kaaryam) and residence in Sri Vaikuntam was the "cause" (Kaaran).

After having attained the "result" of staying in Sri Vaikuntam, these two gatekeepers "went away, as per the "orders" of our Lord - as per the next verse.

तदा विकुण्ठधिषणात्तयोर्निपतमानयोः।

हाहाकारो महानासीद्विमानग्रयेषु पुत्रकाः॥३३॥

VERSE 33 Meaning: "Oh sons! When they began to "fall" down from Sri Vaikuntam, other residents

of Sri Vaikuntam, who were seated on their most exquisite planes, began to express distress, through loud bursts of crying, “alas, alas”!

श्रीसुबोधिनी : तदेति। वैकुण्ठधिषणात् तयोर्निपतमानयोः सतोः, तदा हाहाकार आसीत्, अयुक्तं जातमिति। विमानप्रयेष्विति तेषां दर्शनयोग्यता निरूपिता। हाहाकारवर्णनं तयोर्दयासूचकम्, अत एवाऽत्र प्रतीकारो न कर्तव्यः, क्लिष्टयोरधिकक्लेशापत्तेः। पुत्रका इति स्नेहेन संबोधनं स्वस्य दयावत्त्वज्ञापनार्थम्॥३३॥

तयोर्निरूपणस्य प्रकृतोपयोगमाह—

SRI SUBODHINI: The residents, seeing these “falling” gatekeepers, became distressed and loudly cried with the bursts of “alas, alas”! (Haha) - as they knew, that this “falling, and going away” of these two gatekeepers, from Sri Vaikuntam, was not appropriate! (uncalled for). These celestials were able to see them “falling”. On seeing their ‘falling’, they began to cry loudly “alas, alas”! They expressed compassion to them in this way. They did not want to impose more “sorrow and pain” on them, by showing their acceptance of their punishment! The words, “Oh sons”! have been used by Lord Brahma, to express his love for his sons, and also to express his own compassionate nature!

This event, about these two gatekeepers, is useful for describing the present topic — as per the following verse.

तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः।

दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम्॥३४॥

VERSE 34 Meaning: “These two ideal and best of followers (servants) of our Lord Sri Hari, now entered

into the violent embryo of Sage Kashyapa, which was inside the stomach of mother Diti!”

श्रीसुबोधिनी : तावेवेति। अधुना तावेव दितेर्जठरनिर्विष्टं काश्यपं तेजः प्राप्तौ। गर्भे प्रवेश एवाऽत्र, न तु प्रकारान्तरेणाऽन्नादिषु संक्रमः। सुरभावान्निर्गतत्वादसुरत्वम्। तयोर्योग्यं बीजमित्याह—उल्बणमिति। स्वभावत एवोल्बणम्, अन्यायेन निर्गतत्वात्। तत्रापि दितेर्जठरनिर्विष्टम्। तयोरपदशेयमिति ख्यापनार्थं पूर्वावस्थाकीर्तनम्—हरेः पार्षदप्रवराविति॥३४॥

तर्ह्यन्धकारे किं कारणम्? तत्राऽऽह—

SRI SUBODHINI: They entered into the “embryo” of Sage Kashyapa in the stomach of mother Diti! They entered directly into this embryo, after falling down from Sri Vaikuntam i.e. not through “food” etc.! As they had lost their “celestial” nature, their body assumed the attitude of the “demons”. The “seed” of Sage Kashyapa was indeed very appropriate for them. That is why, this “seed” is called here, as “strong and violent” (Ugra). By nature, the “seed” was violent, as it had got out of Sage Kashyapa, in a “wrong” way! These two gatekeepers, now entered into this violent seed, inside the stomach of mother Diti. This “entry” denoted their “dangerous state and status” — as they had lost now (although for some time only) the most exalted divine status of being the loving associates and servants of our Lord Sri Hari (HAREH PAARSHADAPRAVAROH).

There arose intense “darkness” (due to their “entry”). What was the cause and it’s nature? — as per the following verse.

तयोरसुरयोरद्य तेजसा यमयोर्दिवः।

आक्षिप्तं तेज एतर्हि भगवांस्तद्विधित्सति॥३५॥

VERSE 35 Meaning: “Due to the ‘brilliance’ of these two servants of our Lord Sri Hari, the brilliance of the celestials (Swargam) got disappeared! (covered up) i.e. their brilliance became dull! This was due to the will and desire of our Lord Sri Hari, as He desired, to do like this, at this time!”

श्रीसुबोधिनी : तयोरिति। तौ ह्यधुना असुरौ, अतस्तत्तेजसा वो(?)युष्माकं तेज आक्षिप्तम्। भगवत्तेजसा दैत्यतेज आक्षिप्तं भवति, दैत्यतेजसा च देवानाम्। किञ्च, मुनीनामपकारसंस्मरणात्—दिवः। यमयोर्हि व इति पाठेऽपि भवतामेव यमौ, अत एव भवतां तेज आक्षिप्तं भवति। तर्हि प्रतीकारः कर्तव्य इति चेत्तत्राऽऽह—भगवांस्तद्विधित्सतीति। एतर्हीदानीं भवतामुपद्रवं भगवानेव विधित्सति, केन प्रतीकारः कर्तव्य इत्यर्थः॥३५॥

तर्हि का गतिरित्याकाङ्क्षायामाह—

SRI SUBODHINI: Now, both these had become “demons”, (Asura) and their ‘brilliance’ made the brilliance of the celestials dull — or covered up! — as this brilliance belonged to our Lord! Usually our Lord’s “brilliance”, covers up the brilliance of the celestials! But, due to the curse of the sages, as a result of “offending” them, i.e. through it’s remembrance, it is said, that now, even the brilliance of heaven, got covered up!

The celestials lost their brilliance, (their senses and power) due to the will and desire of our Lord only! Our Lord had willed, that His two servants should have this power of brilliance, which would, trouble the celestials. Hence, no one was capable of countering this “brilliance”. How can, anyone else, also, go against the will and desire of our Lord?

What will be, then, the “fate” of this Universe?

— as per the following verse (as spoken by Lord Brahma.

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो-

योगेश्वरैरपि दुरत्यययोगमायः।

क्षेमं विधास्यति स नो भगवांस्त्र्यधीश-

स्तत्राऽस्मदीयविमृशेन कियानिहाऽर्थः॥३६॥

VERSE 36 Meaning: “It is our Lord Sri Narayana, who is the “cause” for the preservation, destruction and the origin of this Universe! He is the Primordial Lord of the Universe! His power of ‘Yogamaya’ can be crossed by even the Lords of Yogis (i.e. masters of Yoga) only with utmost difficulty! He is the Lord of the three worlds! Hence, our Lord will always confer only auspicious welfare on all of us! It is futile to think about on this matter, further! — as there is no “meaning” in our “thinking” on this! (as it is a “waste”, because the Lord will always confer, through all His “actions”, only auspicious benefits!)”

श्रीसुबोधिनी : विश्वस्येति। का भवतां चिन्ता, स एव शान्तिं करिष्यति। तत्र हेतुः—यो विश्वस्य स्थितिलयोद्भवहेतुरिति। यस्तूत्पादयति, स एव पालयतीत्यधुनाऽपि स एव पालयिष्यति। अथ यदि न पालयिष्यति, तदा प्रलयकर्तृत्वात् प्रलयं करिष्यतीति न चिन्ता कर्तव्या, प्रलयस्याऽवश्यम्भावात्। तथापि क्लेशाच्चिन्तेति चेत् तर्ह्युत्पादनमपि करिष्यतीति न चिन्ता कर्तव्या। किञ्च, न केवलं भवतामेव तेन कार्यं कर्तव्यम्, किन्तु विश्वस्यैव। यतो विश्वस्यैव स उत्पत्त्यादिकर्ता। ननु साधारणदाहेऽपि यथा पलायनेन जङ्घालुर्न दह्यते, तथाऽस्मासु प्रतीकारस्त्वया कर्तव्या इत्याशङ्क्याऽऽह—योगेश्वरैरपि दुरत्यययोगमाय इति। भगवतो योगमाया सर्वक्लेशहेतुः, सा हि दुरत्यया। साधनेषु योगो महान्, तस्याऽपि ये ईशाः स्वाधीनयोगाः, तैरपि योगमायातिक्रमः कर्तुमशक्यः। अतो न मया प्रतीकारः।

तर्हि त्वत्तोऽप्युत्कृष्टो वक्तव्य इति चेत्तत्राऽऽह—आद्य इति। न हि तदपेक्षया कश्चिदाद्योऽस्ति, यो वक्तव्यः स्यात्। तर्हि स एवोच्यतामित्याशङ्क्याऽऽह—क्षेमं विधास्यतीति। सोऽनुक्तोऽपि स्वयमेव क्षेमं विधास्यति। तत्र हेतुः—अधीश इति। अन्यथा लोकद्वयमेव स्यात्, यदि ताभ्यां दिवो नाशः स्यात्। ननु ताभ्यां नाशे कृते पश्चात् कथं पालयिष्यतीत्याशङ्क्याऽऽह—भगवानिति। ननु तथापि त्वया शुभाशंसनं कर्तव्यम्, अस्माभिर्वा त्वद्वचनेन तपस्यादिकं कर्तव्यमिति चेत्तत्राह—तत्राऽस्मदीयविमृशेनेति। यथा पर्जन्येऽवर्षति ततः पूर्वं घटेन क्षेत्रसेचनम्। यदि देवो न वर्षेत् सेकेनाऽपि न सस्योत्पत्तिः, वृष्टौ सत्यां सेको व्यर्थ एव। तत्राऽस्मदीयेन विमर्शेन। तत्र सर्गं, इहेदानीम्, कियान् वा अर्थः? स सर्वार्थमेव शुभं करिष्यतीति किं प्रत्येकप्रयासेन फलासाधकेनेत्यर्थः॥३६॥

इति श्रीभागवतसुबोधिनीयां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे षोडशाध्यायविवरणम्।

SRI SUBODHINI: Lord Brahma told his children, "Why do you all become anxious and worried? Our Lord Sri Narayana (Sri Hari) will confer auspicious benefits only, at all times! He only protects and rules this Universe. Now, also, He will only rule and protect this Universe! If He does not rule or protect, then, He will cause the "dissolution" (Pralayam) of this Universe — as He is the Lord, who creates, protects and destroys this Universe! Hence, at no time, we should be anxious or worried - especially, when this entire Universe, will also be destroyed by Him, through the great dissolution (Maha Pralayam)."

The devotees may get a "doubt", that they will experience great pain and sorrow, when the Universe is destroyed by our Lord, at the time of the great dissolution! On this, Lord Brahma says, that, our Lord

“originates” another Universe too! Hence, what is there to worry about, when this entire creation is created by our Lord from Himself, for Himself and by Himself! It is not, that our Lord will confer auspicious results on you only! — as He is the creator and sustainer of this Universe! Like a small insect runs away, unscathed through fire, when it sees the danger of fire, can these persons also take some steps, to save themselves, from these dangers? On this, Lord Brahma replies that, “the cause for all types of sorrow and pain” is the power of our Lord viz. the Yogamaya! It is very difficult to cross this “power of Maya” of our Lord! Though, among all the spiritual practices, “Yoga” is considered as the “best”, even those “Lords of Yoga” i.e. those, who have become the masters of Yogis, are finding it impossible to cross over (conquer) the power of Maya of our Lord!

Lord Brahma says further, “our Lord is the Primordial Purusha — Lord of the Universe”! Hence, there is no one else higher or greater than our Lord Sri Narayana! No one else “deserves” to be told also! When this is the actual situation, everyone should pray to and serve our Lord Sri Narayana only! — as our Lord, confers auspicious benefits, even without being told or asked for! He is the Lord of the three worlds (Traydeesha). If the demons destroy the “heavens”, then, only two other worlds would remain, and will the Lord, continue to protect, only these two remaining worlds, although He is the Lord of all the three worlds? On this, Lord Brahma says, that this type of situation will never arise, as our Lord will not allow the destruction of the heaven, or any other world. He has all the 6 virtues of opulence, valor etc.

in Him, and He will see to it, that the entire Universe is protected fully!

"Hence, my dear children! Have courage and faith in our Lord!" If the children were to ask Lord Brahma, to give some "way out" of the dangerous "times", which is about to come, Lord Brahma gives the reply that, "like in the absence of rain, even if the field is watered, through pouring of water, through huge pots, there will not be the normal growth of grains (if there is "rain", there is no necessity to use the pots, for bringing water to the field); in the same way, all our plans and ideas are meaningless! How can our views, ideas and plans be of any use or meaning in the vast creation of our Lord? No value at all! The inscrutable ways of our Lord only rules and protects this Universe. Hence we should have faith, that the Lord will always confer only auspicious benefits! Our Sri Mahaprabhuji poses a question here — what is the profit for a person, who is incapable of making any task, attain it's due result i.e. who cannot guarantee the "result of any actions and specific goals? — (especially, when we are supposed to discharge our duties only, and the Lord always confers only auspicious results! In other words, it is our Lord who inspires, to do our "actions", and whatever He inspires us to do, confers only auspicious benefits!)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 16 of Canto III of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - सप्तदशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 17

कामादिना मार्गनाशा उपोद्धातेन वर्णिताः।

सृष्टिमात्रप्रयोगाय तत्फलं वर्ण्यते शुभम्॥१॥

KAARIKA 1 Meaning: "The description of the destruction of the "righteous path" through "desire" etc. has been made earlier. Through the creation of this Universe (i.e. with a view to describe, that this "creation" is the "best", as it was done by our Lord Himself), the auspicious "result", which would ensure this "creation", is also being described."

उत्पत्तिस्तामसी प्रोक्ता स्थितिर्वै राजसी मता।

सात्त्विकः प्रलयश्चेति विपरीतं फलं तयोः॥२॥

KAARIKA 2 Meaning: "The origin of the "two" (Jaya and Vijaya) is "Tamasik" in nature! Their 'lives' in the Universe, will be certainly "Rajasik". But, their "destruction will be "Satwik" (as our Lord would destroy them). The "result", which they attained, for the "curse" on them, is different from the usual evil result, which a curse brings forth!"

[NOTES FROM "PRAKASH" – "They both got different and opposite results. In other words, they did not meet, with the usual "results", which are brought out by a "curse". They did not attain any evil or bad result. Instead, they got higher and higher "benefits", through this curse – as in 3 births, they successively progressed to attain the lotus feet of our Lord.]

उत्पत्तिर्द्विविधा प्रोक्ता स्वरूपानिष्टभेदतः।

यावद्बुद्धिरिहोत्पत्तिः; कायवाग्दोषवर्णनम्॥३॥

KAARIKA 3 ½ Meaning: "Their origin has been described in two ways – as per their nature and the "offence" committed by them! Their "bodies" grew up, with a view to give sorrow to their own community (Jaati) and to everyone else! With a view to tell this, the "blemish", pertaining to their 'bodies and words' are also described."

सजातीयविजातीयक्लेशदानाय जन्मनः।

शापस्त्वेक इति प्रोक्तो हिरण्याक्षो न चाऽपरः॥४॥

KAARIKA 4 ½ Meaning: "Only one "curse" was given (by the sages). But, in this chapter, why only the story of the demon Hiranyakasha has been told? Why was the story pertaining to Hiranyakasipu, not told here? This is due to the fact, that the former symbolized the "basis" (Aadhaar), and the latter had certain "blemish" only." (This will be explained later.)

आधारस्तु स एवोक्तो द्वितीये दोषवर्णनम्।

उत्पत्तिरेव शापेन नीचयोनौ निरूपिता॥५॥

KAARIKA 5 ½ Meaning: "Due to the curse, these two had to take birth, as "low graded" beings (demons). But, they continued to lead their lives,

and were destroyed, due to the grace of our Lord!" (i.e. at His hands).

स्थितिनाशौ तयोस्तस्माद्धरावेवाऽत्र वर्ण्यते।

कृष्णेन सहिता लीलाः स्थितिस्तस्य महात्मनः॥६॥

KAARIKA 6 ½ Meaning: "Our Lord Sri Krishna, enacted His "Leela of fighting" (Yuddhakreeda) with the great soul Hiranyaaksha. Due to this, this demon always "resided" (protected) by our Lord Sri Hari only! His "death" will take place, also, through the "words" of our Lord! He will attain only auspicious results (Kalyaan). Through these "words", it is said, that this demon always "resided" only with our Lord Sri Hari."

निधनं चाऽपि तस्यैव कल्याणवचनान्तम्।

स्वरूपोत्पत्तिरन्यत्र हेतुरित्युच्यते बहु॥७॥

KAARIKA 7 ½ Meaning: "It is said, that these two got originated in "others" (Sage Kashyapa and mother Diti). The knowledge, indicating the impending evil results, and the reasons thereof, is capable of removing all "sorrows"."

अनिष्टसूचकं तत्र ज्ञानं दुःखप्रणाशनम्।

अतः सप्तदशोऽध्याये दुःखाभावस्तथोद्गमः।

अनिष्टसूचनं दोषौ वर्ण्यन्ते पञ्च सम्भवे॥८॥

तत्र प्रथमं निदानज्ञानेन भयनिवृत्तिमाह—

KAARIKA 8 Meaning: "Due to this, in this chapter, 5 topics have been dealt with viz. (1) The absence of sorrow. (2) Origin. (3) Indications of coming "evil" results. (4) Their "bodies" and (5) the "blemish" in the "words"! (Vaani).

As the knowledge of the "reason" for everything

(for all the events) came to be known, the celestials got rid of their “fear” — as told through the following verse.

मैत्रेय उवाच।

निशम्याऽऽत्मभुवा गीतं कारणं शङ्कयोज्झिताः।

ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “On listening to the “reasons” given by Lord Brahma, all the celestials, came back to “heaven”, after giving up their “fear”!”

श्रीसुबोधिनी : निशम्येति। आत्मभुवा ब्रह्मणा गीतं कारणं निशम्य शङ्कया उज्झिता जाताः। आत्मभुवेति कारणम्। गीतमिति हर्षेण सार्वजनीनमुक्तमिति फले निःसन्देहः। शङ्का स्वनाशे। पीडामात्रं तु परिच्छिन्नत्वात् सोढव्यमिति शङ्कयैवोज्झिता जाताः, इष्टानिष्टयोः कालस्य च निर्द्धारितत्वात्। शङ्कानिवृत्त्यनन्तरं च सर्वे त्रिदिवाय न्यवर्तन्त। दिवौकस इति तत्र गमनावश्यकत्वम्॥१॥

उत्पत्तिमाह—

SRI SUBODHINI: Lord Brahma told them, the reasons for the origin of these two demons. Due to this, the celestials got rid of the fear of their own destruction. Lord Brahma is called here as “Aatmbhuvaa” — to indicate, that all the celestials were born of Lord Brahma. Due to this, Lord Brahma told them only, as to what is beneficial to them. The “word” used here, is “Lord Brahma “sang” (Geetam) and not “told” (Kathitham). This “singing” indicates his “joy and happiness”. Lord Brahma told that, (1) the celestials will be protected by our Lord, and there is no “doubt” about this and (2) all “sorrows” have their own “limits”, and should be

tolerated and put up, with a “smile”! The celestials, understanding in this way, got rid of their fear — especially, when there is always a “limit”, to both happiness and sorrow! After their doubts got removed, the celestials got back to “heaven”, as they resided in this place only!

The “origin” of these two “gatekeepers”, is being told, through the following verse.

दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी।

पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ॥२॥

VERSE 2 Meaning: “Mother Diti, as per the orders of her husband, had nurtured the doubt, at all times, that she will give birth to sons only, who will bring sorrow to everyone! Due to this, when only 100 years got completed, the chaste mother Diti, gave birth to two sons, who were twins!” (i.e. she delayed their “births” for the sake of welfare of this Universe!)

श्रीसुबोधिनी : दितिस्त्विति। ऋषिविचारेण सद्य एवोत्पादनीयौ, तथापि दित्या तथा न कृतमिति तुशब्दः। भर्तुः कश्यपस्य, आदेशात् वाक्यादाज्ञारूपात्, अपत्ये विषये परितः शङ्कायुक्ता जाता। तया शङ्क्या तयोर्दोषनिवृत्त्यर्थं मारकः कालः प्रतीक्षितः। स हि वर्षशतात्मको भवति, अतः पूर्णे वर्षशते पुत्रौ प्रसुषुवे। उभौ पुत्रौ जनितवती। तौ यमलावपि दुःखदातृत्वाद्यमावित्युक्तौ। पुत्रापराधेन भर्ता स्वात्मानं त्यक्ष्यतीति भयाच्छतवर्षधारणमिति बोध्यति—साध्वीति। एते वर्षा मानुषाणाम्॥२॥

एवमुत्पत्तिमुक्त्वा तस्यास्तामसत्वं ज्ञापयितुमनिष्टासूचकान् बहूनुत्पातान् वर्णयति। कालप्रतीक्षा कृतेति संवत्सरात्मकः कालस्तत्राऽनिष्टसूचकं इति द्वादशभिरनिष्टानि, फलं चैकेनोच्यते। तत्र प्रथमं सामान्यमनिष्टमाह—

SRI SUBODHINI: The syllable “Tu”, (but) given in the verse, indicates, that as per the advise given by Sage Kashyapa, mother Diti was to give birth to her sons very

quickly. But, she did not do so, as she had grave doubts, regarding the nature of her children, as per the orders of her husband. She doubted, that these children will create trouble and sorrow for everyone! Due to this "doubt", she kept the children in her stomach only, which entailed "blemish" of a different nature. For the sake of removing this "blemish", she awaited for the proper "time" of 100 years, and she gave birth to two sons. They were twins. The word used here is "Yamow" and not "Yamalow". The use of this word itself indicates, that these two sons will give enormous amount of sorrow to everyone. She was also anxious, that her husband should not "give her up", due to the wicked nature and behavior of her sons! With this "fear" in her mind, she kept her sons in her "stomach", for a full 100 years! She was a chaste lady (Saadhwi) and hence she was able to keep her sons, in this way, for the full 100 "human" years!

In this way, after explaining their "origin", with a view to reemphasize the "Tamasik" nature (of this "origin"), the various "ill-omens", which portended the evil consequences to follow, are being explained. She had waited for considerable "time", and this "time", now began to indicate the evil and bad consequences, which would affect the Universe, as a result of their "births"! These evil omens and consequences, in the following 12 verses and it's "result" (Phalam) are being described. Through one verse. In the first instance, the ordinary "results" (evil consequences) are mentioned.

उत्पाता बहवस्तत्र निपेतुर्जायमानयोः

दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः॥३॥

VERSE 3 Meaning: "At the time of their birth, in

the sky, on earth and in heaven, various dangers occurred, which were very terrifying to all the worlds, in the Universe.”

श्रीसुबोधिनी : उत्पाता इति। तत्राश्रमे, तदा वा। तयोर्जायमानयोः सतोः, त्रिविधा अपि जाताः। तेषां देशभेदेनैव त्रैविध्यमाह—दिवि भुव्यन्तरिक्षे चेति। सात्त्विकराजसतामसक्रमोऽत्र। चकारादात्मनि भूतकृतानि च। तेषां फलमाह—लोकस्योरुभयावहा इति। लोकस्येति सामान्यतः, सतां वा। उरुभयमावहन्तीत्यधिकं भयं लोकनाशात्, धर्मनाशाद्वा॥३॥

उद्देशत उक्त्वा स्वरूपतस्त्रिविधानाह—

SRI SUBODHINI: “The word “Tatva” (these) indicates, either the hermitage of Sage Kashyapa or the particular “time”! Three types of “difficulties” were seen, on the birth of these two demons; i.e. from the point of view of the 3 different places viz. in the heaven, earth and the sky! Respectively, these 3 places are Satwik, Rajasik and Tamasik by nature! These “dangers” are different from those, mentioned in the “Naarada Samhita”. Nay, these “dangers” were more cruel and terrible, than those mentioned in the Samhita! The syllable “Cha” (and) denotes, that there were difficulties to the “body” of everyone, caused by the “Bhoots” (ghosts). Here, there is a specific reference to the intense sorrow and difficulty experienced by noble saints — especially when, through these ill omens and dangers, all the worlds and “Dharma” will be destroyed, very soon!

After explaining the “dangers” in the ordinary way, now, through the next verse, it is said, that they were of “three types” in their nature.

सहाचला भुवश्चेलुर्दिशः सर्वाः प्रज्ज्वलुः।

सोल्काश्चाऽशनयः पेतुः केतवश्चाऽऽर्तिहेतवः॥४॥

VERSE 4 Meaning: “Some parts of the earth, along with the mountains, began to tremble and totter! At various places, there were showers of hail stones! All places began to burn up! Lightning, along with thunder, struck on the sky, indicating fearsome events to follow!”

श्रीसुबोधिनी : सहाचला इति। एतेऽपि दिव्या इति केचित्। पर्वतसहिता भुवः खण्डशश्चेलुः। अनवच्छिन्ना चेत्, भूश्चालेति वदेति। सहचला इत्यचलानामपि पृथक् चलनम्। दिग्दाहोऽन्तरिक्षस्थः, अन्तरिक्षे प्रतिष्ठिता दिश इति। सर्वा अष्टौ। जज्वलुरिति न धूममात्रम्। दिव्यानाह—सोल्काश्चाऽशनय इति। उल्का अग्निसदृशा नक्षत्ररूपाः, तत्सहिता अशनयो वज्राः। केतवः शतं धूमकेतुप्रभृतयः। सर्वेषां साधारण्येन भयजनकत्वेऽपि केतूनामार्तिजनकत्वमधिकम्। यैः पातो दृश्यते, तेषां शरीरे पीडा भवतीति विशेषः। आर्तिहेतवो यमदूतादयो॥४॥

भौतिकमाह—

SRI SUBODHINI: Some persons say, that all these ill-omens and dangers were caused by the celestials! The earth, along with the mountains, began to shake and tremble (to pieces). The words used here indicate, that the mountains also got severely shaken, and moved out of their moorings! In other words, the mountains and parts of earth moved separately! In the sky, everyone saw huge fires, being lit and “burning” taking place, on all the sides, which are eight in number. (Not mere “smoke” only, but also “flames” of fire). From the sky, hailstones fell on earth! There were stars seen, resembling, burning fire! Lightning, along with thunder, began to shine. One hundred comets came to be seen! Though, they were seen, in the ordinary way, they had the capacity to give enormous sorrow and distress. Those persons, who actually see the falling comets, would get some disease in their body. These

comets are considered as the messengers from Lord Yama, and they usually cause huge destruction (war etc.).

Now, through the next verse, the “physical” dangers are being explained.

वायुर्ववौ सुदुःस्पर्शः फट्कारानीरयन्मुहुः।

उन्मूलयन्नगपतीन्वात्यानीको रजोध्वजः॥५॥

VERSE 5 Meaning: “Violent wind, of the nature of storm, raged with huge sound. These whirlwinds uprooted huge trees, along with it’s roots! The army of this hurricane viz. dust columns (representing the army of these winds), began to get raised, and were seen, as though, they were their raised flags!”

श्रीसुबोधिनी : वायुरिति। वायुर्द्विविधः, वात्यारूपः सदागतिश्च। उभयविधोऽप्यनिष्टसूचक इत्याह। तत्र सदागतेरनिष्टसूचकरूपमाह— सुदुःस्पर्शः इति। निरन्तरगमनमेव स्वभावतोऽनिष्टसूचकम्, तत्रापि सुष्ठु दुष्टः स्पर्शो यस्य। फट्कारानीरयन्निति दुष्टशब्दाननुकुर्वन् वातीत्यर्थः। मुहुरित्येकस्मिन्नपि धाराप्रवाहे बहुधा शब्दजननम्। वात्यारूपस्या-ऽनिष्टलक्षणमाह— उन्मूलयन्निति। नगपतीन् वृक्षश्रेष्ठान् मूलत उत्पाटयन् भ्रमणवायुर्गगनपर्यन्तं रज उत्थापयतीत्यर्थः॥५॥

मेघानामनिष्टलक्षणमाह—

SRI SUBODHINI: “Winds” generally are two kinds.

- (1) Hurricane (storm), which is very fast and without dust.
- (2) “Aandhi” — tornado, which raises huge columns of dust! They both are indicative of severe dangers. The storm is being described here, as giving great sorrow just by “touching” it (on contact). It moves with great speed, on a permanent basis! It makes considerable noise, while moving in it’s quick swift way! It makes also various types of sounds, which are fearsome! The “tornado” (Aandhi) wind uproots huge trees, by their roots, and

raises dust columns, up to the sky and throws it!

Through the next verse, the “dangers”, caused by the clouds are being explained.

उद्धसत्तडिदम्भोदघटया नष्टभागणे।

व्योम्नि प्रविष्टतमसा न स्म व्यादृश्यते पदम्॥६॥

VERSE 6 Meaning: “The lightning was seen with such an illuminated brilliance, that it looked as though, it was laughing! The cloud formations took such a dark dense grouping, through which, planets such as sun, moon and others, got very weak and declined, in their stature! Due to this reason, pitch darkness got spread in the sky. As a result, no one could see, at that time, anything in the sky.”

श्रीसुबोधिनी : उद्धसदिति। ऊर्ध्वं हसन्य इव यास्तडितः, तत्सहिता येऽम्भोदाः, तेषां या घटा समूहः, तथा कृत्वा नष्टो भागणसतेजःसमूहो यत्र। एतादृशे व्योम्नि प्रविष्टं यत्तमः, तेन कृत्वा किमपि पदम्, ज्योतिषामन्येषां वा, न व्यादृश्यते स्म। स्मेति लौकिकं प्रमाणं संमत्यर्थमुच्यते। तडितां हासतुल्यता अनिष्टम्, अत्यन्तं तमश्च। तमस इति पाठे तमसः पदं मेघादिकं न दृश्यत इत्यर्थः॥६॥

समुद्रस्याऽनिष्टलक्षणमाह—

SRI SUBODHINI: The “lightning” was seen as loudly “laughing”, with thick dark clouds, and the entire sky looking without any brilliance! Darkness entered into this, and due to this, the sun and other planets could not be seen at all. It is said, that the “laughter” of lightning, always portends ‘dangers’ to come! — as also pitch darkness! Alternately it may also indicate, that even the clouds could not be seen (Tamasaha).

Through the next verse, the portends of disaster, as seen in the ocean, are being explained.

चुक्रोश विमना वार्धिरुदूर्मिः क्षुभितोदरः।

सोदपानाश्च सरितश्चक्षुभुः शुष्कपङ्कजाः॥७॥

VERSE 7 Meaning: "The oceans were seen, with huge raised waves, and "sorrowing", (distressed) through the pandemonium caused by the various living beings inside it, which were frightened! The waves began to roar loudly! Due to the enormous disturbances, the lotus flowers and others, in the rivers, god dried up!"

श्रीसुबोधिनी : चुक्रोशेति। विमना इव वार्धिः समुद्रश्चुक्रोश। ऊर्ध्वमूर्मयो यस्य। क्षुभमुदरं यस्य। मकराद्युद्वेगेन ज्ञायते। सोदपानाः कूपादिसहिताः सरितः पुष्करिण्यश्च शुष्कपङ्कजा जाताः। सरित एव वा॥७॥

SRI SUBODHINI: Like the "sorrow" of humans, inspires them to call out loudly, (for help and aid), in the same way, the ocean also was seen sorrowing, with loud wailing — through very huge raised "waves"! Inside the ocean, there was great "agony", seen, as the various denizens of the ocean, got frightened and disturbed, due to all this! Wells, rivers and others were also severely affected, and even the lotus flowers in them got dried up!

मुहुः परिधयोऽभूवन्सराह्वोः शशिसूर्ययोः।

निर्घातो रथनिर्हादा विवरेभ्यः प्रजज्ञिरे॥८॥

VERSE 8 Meaning: "The planet of "Rahoo", affected the planets of sun and moon, and due to this, successively both the "eclipses" of the sun and the moon occurred! (i.e. the planet "Rahoo" began to "devour" these two planets). "Lightning" struck without the clouds! From the caves, came roaring sounds, like the stomping of the fast moving chariots!"

श्रीसुबोधिनी : चन्द्रसूर्ययोरेकदैव राहुग्रस्तयोर्मुहुः परिधवोऽभूवन्।
निर्घातो निरभ्रविद्युत्पातो जात इत्यर्थः। निर्हादाः शब्दाः, रथघोषसदृशाः।
विवरेभ्यः प्रदरेभ्यः, कन्दरादिभ्यः, पातालादिभ्यो वा सर्पादिबिलेभ्यो वा
प्रकर्षेण जाताः॥८॥

SRI SUBODHINI: It looked as though the planets of the sun and moon were affected, again and again (as eclipse) by the planet “Rahoo”! Lightning was seen without clouds! Sounds, resembling the swift moving huge chariots came out of the caves and from underground (Paatala), as also from the serpents, from their “pits”!

अन्तर्ग्रामेषु मुखतो वमन्त्यो वह्निमुल्बणम्।

शृगालोलूकटङ्कारैः प्रणेदुरशिवाः शिवाः॥९॥

VERSE 9 Meaning: “In the villages, groups of foxes, brought forth “fire”, from their mouth! Owls and vultures made dangerous and inauspicious sounds, portending evil consequences, to follow!”

श्रीसुबोधिनी : अन्तर्ग्रामेषु मुखत उल्बणं वह्निं वमन्त्यः शिवाः
शृगाल्यः शृगालोलूकटङ्कारैः सहिता वाचः प्रणेदुः प्रकर्षेण नेदुः। अशिवा
इति लोकेऽपि तेषाममङ्गलत्वं प्रसिद्धमिति ज्ञापितम्॥९॥

SRI SUBODHINI: The groups of foxes in the villages were seen issuing forth “fire”, from their mouth! Vultures and owls made dangerous and inauspicious sounds!

Through the next verse, the inauspicious sounds made by the dogs are described.

शुनामाह—

संगीतवद्रोदनवदुन्नमय्य शिरोधराम्।

व्यमुञ्चन्विविधा वाचो ग्रामसिंहास्ततस्ततः॥१०॥

VERSE 10 Meaning: "Everywhere, the dogs, having raised their neck upwards, as though they were singing or crying, alternately, began to issue forth words and sounds of various kinds!"

श्रीसुबोधिनी : संगीतवदिति। यथा लोके गीतं भवति, यथा वा रोदनं पाश्चात्त्यानाम्। शिरोधरां ग्रीवामुन्नमय्य विविधा वाचो व्यमुञ्चन्। ततस्ततः परितः। ग्रामसिंहाः श्वानः॥१०॥

SRI SUBODHINI: Like "singing" takes place in the world, or people cry bitterly, due to serious stress and sorrow, in the same way, dogs, having raised their head and neck upwards, issued forth various types of sounds, at the same time! The dogs are referred to as "the lions of the villages" (Graama Simha).

गर्दभानामनिष्टलक्षणमाह—

खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम्।

खाकाररभसामत्ताः पर्यधावन्वरूथशः॥११॥

VERSES 11 and 11 ¾ Meaning: "Oh Sri Vidurji! (who has conquered all his "senses"). Forming into several groups, asses began to dig the ground, with their hard feet. They began to bray loudly, as though, they were intoxicated! Due to this frenzy, they began to run, hither and thither! The birds, which were afraid, due to the inordinate braying of these asses, began to weep and cry, and got out of their nests!"

श्रीसुबोधिनी : खराश्चेति। गर्दभाः कर्कशैः खुरैर्धरातलं घ्नन्तः, तज्जातिशब्देन खाकरिण, रभसमत्यन्तमामत्ताः, रभसा वा मत्ताः, वरूथशः पर्यधावन्। तच्छब्देनाऽनिष्टान्तरमाह रुदन्तः खगा रासभत्रस्ताः सन्तः नीडादूर्ध्वमपतन्। रासभशब्देन तेऽपि भीता इत्यर्थः॥११॥१२॥

पशूनामनिष्टलक्षणमाह—

SRI SUBODHINI: The asses dug deep the ground with their hard feet! They began to bray, in their own inimitable manner, and through all this, they began to behave, now, as though they were highly intoxicated! They ran everywhere, in groups. Through the sound of their running and braying, the birds got intense fear, and got out of their nests, crying aloud!

The effects on the cows and other animals are mentioned below.

रुदन्तो रासभत्रस्ता नीडादुदपतन्ब्रगाः॥१२॥

घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वत।

गावोऽत्रसन्नसृग्दोहास्तोयदाः पूयवर्षिणः।

व्यरुदन् देवलिङ्गानि द्रुमाः पेतुर्विनाऽनिलम्॥१३॥

VERSES 12 and 13 Meaning: “Affected through fear, cows and other animals in the forests began to involuntarily release feces and urine! The cows got afraid, and from their udders, came out drops of blood! The rain-bearing clouds now showered dust! The idols of “Gods” began weep and cry, in a special way! From their “faces” came out wailing sound, and tears came out of their eyes! Trees were seen falling on the ground, by themselves i.e. without any wind!

Through the next verse, the “war of the planets” is mentioned.

श्रीसुबोधिनी : घोषे आभीराणां गृहे, अरण्ये च भयात् शकृन्मूत्रं चाऽकुर्वत। गोमययुक्तं वा मूत्रमकुर्वत। गावश्चाऽत्रसन्। असृग्दोहारुधिरदोग्ध्यः। तोयदा मेघाश्च पूयवर्षिणो जाताः। पूर्वं तेषामाच्छादकत्वमेवोक्तम्। देवलिङ्गानि देवप्रतिमा विशेषेणाऽरुदन्, शब्दं नेत्राज्जलं चाऽत्यजन्। द्रुमाश्चाऽनिलव्यतिरेकेण पेतुः ॥१३॥

ग्रहयुद्धं च जातमित्याह—

SRI SUBODHINI: The Cows and bulls, got fear. Due to this, they began to release, wherever, feces and urine!. The cows got so much fear, that blood began to ooze out of their udders!. The rain-bearing clouds, began to shower dust!. These clouds are told, in the first instance, as creating "Darkness" (Due to "covering up")! The "Dolls" of Gods in temples, began to "Weep", in a special way! From their faces, came out sounds and tears came out of their "eyes"! — Making "sounds"! without any forceful wind, the trees began to fall! (12-13)

ग्रहान्युण्यतमान्ये भगणांश्चाऽपि दीपिताः।

अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम्॥१४॥

VERSE 14 Meaning: "The fearsome planets like Saturn and others, affected the beneficial planets like Venus and others, and gave trouble to them! The stars, too, attained inordinately lit, with brilliance, and began to move, in the opposite way, and fight with each other!"

श्रीसुबोधिनी : पुण्यतमान् शुक्रादीन्। अन्ये शनैश्चरादयः, आलक्ष्य पेतुरिति संबन्धः। अपीडयन्निति वाऽर्थात्। भगणाः सर्वाण्येव नक्षत्राणि। दीपिता जाताः, केनचित् ज्वालिता इव जाता इत्यर्थः॥१४॥

एवं निमित्तान्युक्त्वा तेषां फलमाह—

SRI SUBODHINI: The sacred planets like Venus and others were attacked by the fearsome planets of Saturn and others. They fell on these beneficent planets, and caused sorrow and distress to them! All the stars began to look, as though, they were burning with fire — i.e. that someone had set "fire" to them!

Through the following verse, after describing all the evil consequences and portends as above, the "result" of all these "dangers", is being told.

दृष्ट्वाऽन्यांश्च महोत्पातानतत्तत्त्वविदः प्रजाः।

ब्रह्मपुत्रानृते भीता मेनिरे विश्वसंलवम्॥१५॥

VERSE 15 Meaning: "In the same way, many other gruesome portents were seen, all over the Universe! Except for the holy Sanakaadi sages, all others, got intense fear, as they could not understand the inner secret and meanings of these dangerous trends and evil omens! They thought, instead, that the ending of this Universe (dissolution — Pralayam) was about to take place!

श्रीसुबोधिनी : अन्याननुक्तानपि महोत्पातान् सूर्यपातचन्द्रपातरूपान्।
अतत्तत्त्वविदः प्रजा असय विश्वस्य संलवं प्रलयमेव मेनिरे। परं ये
चत्वारो मूलभूताः सनकादयस्तव्यतिरेकेण। सर्व एव भीता जाताः, प्रलयं
च मेनिरे॥१५॥

एवमनिष्टलक्षणानि सफलानि निरूप्य वृद्धिरूपामुत्पत्तिमाह—

SRI SUBODHINI: Many other dangerous "occurrences" are not told here at all — such as the falling of the sun and moon! The people, seeing all these strange events and evil omens, could not understand the meaning and purpose of all these! They instantly concluded, that the ending of this Universe (Pralayam) is about to take place! - except for the holy Sanakaadi brothers, who only knew the purpose behind all these events. All others now got great fear too!

After explaining the consequences and the evil omens, through the following verse, the "growth" (progress) of these two demons is being described.

तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ।

ववृधातेऽश्मसारेण कायेनाऽद्रिपती इव॥१६॥

VERSE 16 Meaning: "On their very birth, these

two “primordial demons” (Aadidaitya), assumed a vast proportion, in their form, bodies, resembling the huge mountains, and in this way, everyone saw the glory and greatness of their previous lives!”

श्रीसुबोधिनी : मधुकैटभौ आदावेव दैत्यत्वं प्राप्ताविति वा, दितिपुत्राणामादिभूतौ वा। सहसा कारणकालविलम्बव्यतिरेकेण। व्यज्यमानमात्मनि पौरुषं ययोः। व्यज्यमानात्मानौ पुरुषाविति वा। तौ हि पूर्वजन्मनि भगवत्सारूप्यं प्राप्तौ, इदानीमपि तथैव व्यज्यमानदेहौ सन्तौ पुरुषौ जातौ, न तु रूपान्तरेणेत्यर्थः। अथवा, व्यज्यमान आत्मनि पुरुषो याभ्याम्। अन्तश्चेद्भगवांस्तादृशरूपो भवति, तदैव बहिरन्यश्चतुर्भुजादिरूपो भवति; तथेवामपि वैजयन्त्यादियुक्तौ। अश्मवत्सारेण दृढेन कायेन, अद्रिपती इव मेरु इव, ववृधाते॥१६॥

तयोर्वृद्धिं वर्णयति—

SRI SUBODHINI: These two demons are called here, as ‘primordial demons’ (Aadidaitya) as they were, in their previous lives, the demons Madhu and Kaitabha. That is why, it is said that, they were “demons”, even before! Alternately, it may also mean, that these two, were the “first” born of mother Diti, and due to this, they are considered as the “primordial demons”. Without any delay or cause, both the demons began to manifest their power and strength in them, immediately after their birth! They became big and huge demons — as they had, in their immediate past lives (Jaya and Vijaya) the “form” and bodies, like that of our Lord Himself! As inside them, our Lord was present, and due to their earlier lives, they now began to be seen with four arms and the garland of Vyjayanti — like our Lord! They had now bodies, as hard as rocks, and they grew like the huge Meru mountain!

Their actual “growth” is being explained through the next verse.

दिविस्पृशौ हेमकिरीटकोटिभि-

निरुद्धकाष्ठौ स्फुरदङ्गदाभुजौ।

गां कम्पयन्तौ चरणौः पदे पदे-

कट्या सुकाञ्च्याऽर्कमतीत्य तस्थतुः॥१७॥

VERSE 17 Meaning: "They were so long (big), that the tips of their golden crowns touched the heavens! Their huge bodies covered and filled up all the sides! In their hands, golden armlets were seen with a brilliant "shine"! With every "feet", they walked, there was the trembling and shaking of this earth! They had worn beautiful waist bands, which made even the brilliance of the sun, pale and dull, in comparison."

श्रीसुबोधिनी : दिविस्पृशाविति। हेमकिरीटयोःकोटिभिर्दिविस्पृशौ। द्वितीयार्थे सप्तमी, अलुक् च। स्फुरदङ्गदयुक्तौ भुजौ। अङ्गदावित्यङ्गदा, 'सुपां सुलुक्' इत्याकारादेशः। पदे पदे गां कम्पयन्ताविति भूमिं रसातलं नेतुमुद्यताविव। कार्येण तयो रूपमनुमेयमित्यर्थः। सुकाञ्च्या शोभना काञ्ची यत्र तादृश्या, कट्या अर्कमतीत्य तस्थतुः। एतावदूर्ध्वप्रमाणौ यावता कटिः सूर्यमण्डलादूर्ध्वं भवति॥१७॥

एवं तयोर्वृद्धिमुक्त्वा नामकरणादिसंस्कारानाह—

SRI SUBODHINI: The tips of their golden crowns, touched the heavens! Their arms were adorned with brilliant armlets. When they walked, they made the earth tremble and shake, with each of their step! — it looked as though, they were ready to take away the earth into the "Rasaatala region"! In this way, we can easily deduce, as to the huge and enormous nature of their bodies! They had worn very beautiful waist bands, through which, they stood in such a way, that even the brilliance of the sun, was seen as pale and dull! In other words, when they stood up, their waistband and waist were seen higher than the sun! In this way, their huge "length" (height) is described.

After describing the “growth” of these two sons, through the following verse, it is said, that Sage (Prajapati) Kashyapa, performed the “naming” ceremony (Naamakaran) and others.

प्रजापतिर्नाम तयोरकार्षीद्यः प्राक्स्वदेहाद्यमयोरजायत।

तं वै हिरण्यकशिपुं विदुः प्रजा यं तं हिरण्याक्षमसूत साऽग्रतः॥१८॥

VERSE 18 Meaning: “As these two sons were born together, they were “twins”! Their father Sage Kashyapa, performed the “naming” ceremony! The son, who was born, in the first instance, from his own “power” (Veeryam), was named as “Hiranyakasipu”. The son, who was given birth by Diti, as the first child to come out of her stomach, was named as “Hiranyaaksha”!”

श्रीसुबोधिनी : प्रजापतिः कश्यपस्तयोर्नामाऽकार्षीत्। तन्मध्ये प्राग्यः स्वदेहाद्रेतोरूपेण अजायत। यद्यपि स्वस्मिन् न प्रवेशः, तथापि पश्चादपि तथोत्पन्नबीजसंबन्धात् स्वदेहादजायतेत्युक्तम्। तत्र हि बीजमेव पुत्रत्वे कारणम्। यमयोर्मध्ये यः पश्चात् उत्पद्यते मातृतः, स पितृतः प्रथममुत्पन्न इति ज्ञेयम्; क्रमेण प्रविष्टयोर्वैपरीत्येनैव निर्गमनसम्भवात्। तं हिरण्यकशिपुं विदुः प्रजाः। सा दितिर्यमग्रे असूत, तं हिरण्याक्षं विदुरित्यर्थः। अतो हिरण्याक्षः प्रथमत उत्पन्नोऽपि कनिष्ठः॥१८॥

तत्र हिरण्यकशिपोर्दोषरूपं वासनायां वक्तव्यमिति स्थितिमात्रस्य सूच्यते द्वितीयस्याऽतिक्रमाभावाय—

SRI SUBODHINI: Both the boys, were “purified” (Samskaar), through the “naming” ceremony, by Sage Kashyapa. The first child, who was originated, from the “power” of Sage Kashyapa, (but, who had not entered into him, although as the “seed” for this son, was his’ - this child is said to be, born out of him), was named as Hiranyakasipu. The child, which comes out later (i.e. after the birth of the first child)

is considered as the “first” child, originated from the “power” (seed) of the father! The entry of the “seed” determines the order of “births” also — as the second “seed” comes out “first”, and the first “seed” comes out as “second”! In this way, the first child to come out of mother Diti’s stomach was named Hiranyakasipu. In this way, as Hiranyakasipu was conceived “first”, he is considered, as elder to Hiranyaaksha.

The “blemish” of the elder son viz. Hiranyakasipu has been told in the 7th canto (while dealing with the “Leela” of our Lord’s incarnation as “Lord Narasimha”). But, with a view to ensure, that there is no “disrespect” to Hiranyakasipu, a mere mention of his “stature”, is made here - as per the following verse.

चक्रे हिरण्यकशिपुर्दोर्भ्यां ब्रह्मवरेण च।

वशे सपालाल्लोकांस्त्रीनकुतोमृत्युरुद्धतः॥१९॥

VERSE 19 Meaning: “Due to the reason of a “boon”, got from Lord Brahma, Hiranyakasipu got rid of his fear of “death”! Through this “boon”, he became very haughty and cruel! As a result, he, through the use of his two hands only, and through the strength and power derived from the “boon” of Lord Brahma,, subjugated and brought under his control, all the three worlds, along with their protectors and rulers!”

श्रीसुबोधिनी : अयं द्विभुजोऽपि भुजद्वयेनैव, ब्रह्मवरेण च सह, लोकपालसहितांस्त्रीनेव लोकान् वशे चक्रे। तस्य धर्मो मोक्षश्च नाऽस्तीत्याह—अकुतोमृत्युरुद्धतश्च जात इति। मृत्युरेव नाऽस्तीति मृत्युविशेषो मुक्तिः सुतरामेव नास्ति। उद्धतत्वान्न धर्मः, नम्रीभाव एव तदुत्पत्तिः॥१९॥

एवं सामान्यतो हिरण्यकशिपुपराक्रममुक्त्वा हिरण्याक्षस्य दोषत्वज्ञापनाय कृतमुपद्रवं स्वर्गादावाह—हिरण्याक्षोऽनुज इत्यादिषड्भिः।

प्रथमं तस्य देवविरोधार्थं यत्नमाह—

SRI SUBODHINI: Though, Hiranyaksipu had only two arms, but, through the power of the “boon”, given by Lord Brahma, he was able to subjugate, through these two arms only, all the three worlds, and bring under his control, the protectors and rulers of all these (Lokapaalaas). He was “unrighteous”, and was not interested in the truth of “liberation”. He felt, that he had no “death” for himself. Due to this, he became inordinately ‘haughty and proud’. In this way, he thought, that there is no “liberation” either, for him, when there will be no “death” also! As he became haughty, he did not follow the rules of righteous contact (Dharma). Devotion to righteous contact can get originated or practiced only, where there is “deep humility”. When Hiranyakasipu, was so haughty and proud, the question of “humility with Dharma” does not arise at all!

In this way, after describing, in a “common” way, the “valor and achievements” of Hiranyakasipu, with a view to describe the “blemish” of the other son viz. Hiranyaaksha, through the next 6 verses, the distress and sorrow caused by Hiranyaaksha, in the heaven and other places, are being explained.

प्रयत्नश्च भयोत्पत्तिरूपं कार्यं च तस्य तत्।

तेन गर्वस्ततो मादस्तस्मात्सर्वभयं पुनः॥१॥

KAARIKA 1 Meaning: “The following 5 factors are explained, (1) efforts made by him, (2) becoming a factor of “fear” for the celestials, and through his “actions”, causing great fear to everyone, (3) the pride and ego, arising out of this action, (4) getting intoxicated through power and (5) through all these actions, the origination of distress, sorrow and fear to everyone.

In the first instance, the efforts made by Hiranyaaksha to “oppose” (enmity) the celestials are being dealt with, through the following verse.

हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम्।

गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम्॥२०॥

VERSE 20 Meaning: “Hiranyaaksha was the “dear” younger brother of Hiranyakasipu. This younger brother was interested to do, at all times, those actions, which would please his elder brother! Hence, he always traveled, with a mace in his hand, seeking an opportunity to “fight”! One day (during this travel), he reached the heaven (Swargam).”

श्रीसुबोधिनी : हिरण्याक्षोऽनुज इति। हिरण्यकशिपोरनुजः। तस्येवाऽस्याऽपि जगत्रयं वश इत्युक्तं भवति। प्रिय इति तस्य प्रीतिविषयत्वात् हिरण्यकशिपुकृतं जयादिकमप्येतद्वामीत्युक्तम्। अयमपि प्रीतिकृत, समानशीलव्यसनाभावे प्रीतिर्नोत्पद्यत इति। ज्येष्ठप्रीत्यर्थं देवविरोधार्थं यत्नं कृतवानित्याह—अन्वहं गदापाणिर्भूत्वा रणं मृगयन्; न दर्शनार्थं नारदवत्, किन्तु युयुत्सुः; देवैः सह युद्धं करिष्यन् दिवं ययौ॥२०॥

ततो देवानां भयोत्पत्त्यर्थं देवदृष्टं तस्य रूपमनुवर्णयति—

SRI SUBODHINI: Hiranyaaaksha was the younger brother of Hiranyakasipu. Like his elder brother, all the three worlds were controlled by him also. As, he was a dear younger brother of Hiranyakasipu, he got the benefit of all the results/gains of the victories and conquests of Hiranyakasipu. Hiranyaaksha also loved his elder brother intensely. When, in this way, both of their attitudes and attachments became “same” (equal), they both felt intense love to each other. With a view to please his elder brother, Hiranyaaksha began to put efforts to fight the celestials. Everyday, he, taking a “mace”

in his hands, set out, to seek an occasion and opportunity, to "fight"! He was roaming around the Universe, like Sage Naarada, who roamed the entire Universe, with a view to get "Darsan" of our Lord and to find out the actual status of the various worlds! But, Hiranyaaksha was interested only to "fight". Hence, one day, with a view to fight the celestials, he came to heaven!

The celestials, it is said, saw the "form" of the body of this demon Hiranyaaksha, and they all got intensely "afraid" - as per the next verse.

तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम्।

वैजयन्त्या स्रजा जुष्टमंसन्यस्तमहागदम्॥२१॥

VERSE 21 Meaning: "Hiranyaaksha had in him, the speed, which was intolerable! The golden anklets on his legs made a resounding noise! He was seen wearing the "Vyjayanti" garland around his neck! On his shoulder, he was carrying a huge mace! The celestials, on seeing this "form" of demon Hiranyaaksha..."

श्रीसुबोधिनी : तं वीक्ष्येति। प्रथमत एव तस्य दुःसहो जवो वेगः। दूराद् दृष्ट एव क्षणेनैवाऽऽगत्य मारयतीति प्रतीकारसामर्थ्यम्। रणत्काञ्चननूपुरमिति। विरुदावली तस्य निरूपिता जयपरम्पराप्रतिपादिका। वैजयन्त्या श्रिया जुष्टमिति भगवदीयत्वज्ञापकम्, स एव हि वैजयन्त्या जुष्टो भवति। अंसन्यस्तमहागदमिति श्रमः साधनाधिक्यं चोक्तम्॥२१॥

एवं चतुर्भिर्विशेषणैर्भयजनकं रूपमुक्त्वा भीता देवाः पलायितवन् इत्याह—

SRI SUBODHINI: His speed of traveling was intolerable! He could reach, from a faraway distant place, anywhere instantly, and also kill them! Due to this power, he never gave enough time to anyone to escape from him! His conquests succeeded one another

(i.e. he always was victorious)! The wearing of "Vyjayanti" garland indicates his "belonging" to our Lord! - as only those, who really "belong" to our Lord Sri Hari, can wear this garland! The huge and glorious mace kept on his shoulder indicated, that this demon had put special efforts and practice!

In this way, through 4 "qualifications", the "gruesome form" of Hiranyaaksha was described. The celestials, it is said, began to "run away" out of fear — as per the next verse.

मनोवीर्यमदोत्सिक्तमसृण्यमकुतोभयम्।

भीता निलिल्यरे देवास्ताक्ष्यत्रस्ता इवाऽहयः॥२२॥

VERSE 22 Meaning: "Through the power and strength of his mind and body, he had become proud and haughty! He now broke all the rules of righteous character and conduct. As he was not under the control of anyone, he became without fear and proud! On seeing him, the celestials got fear, and began to hide themselves, here and there, like the hiding snakes, on seeing the Garuda bird!"

श्रीसुबोधिनी : मनोवीर्येति। मन उत्साहः वीर्यं पराक्रमः, मदो गर्वः, तैः कृत्वा उत्सिक्त उच्छलितः, मर्यादामतिक्रान्त इति यावत्। असृण्यो निरङ्कुशः। भ्रातुर्नियामकत्वेऽपि तस्यैव तथा कारकत्वादौद्धत्येन नियामकत्वम्। सृणिरङ्कुशः। अत एव न विद्यते कुतश्चिद्भयं यस्य। एवं त्रिदोषयुक्तं दृष्ट्वा भीताः सन्तो युद्धमकृत्वैव निलिल्यरे लीना जाताः। ननु स्त्रीधनादिकं विहाय कथं लीना इत्याशङ्क्याऽऽह—ताक्ष्यत्रस्ता इवाऽहय इति। गरुडो हि सर्पान् जीवग्राहं मारयति, न धनादिदानेनाऽपि त्यजति, तथाऽयमिति मत्वा स्वप्राणरक्षार्थं लीना जाता इत्यर्थः॥२२॥

ततोऽपि गर्वो जात इत्याह—

SRI SUBODHINI: The purport of reference to the

strength of the mind is intense enthusiasm and zeal! The word "Veeryam" indicates "achievements", and the word "Mada" denotes "pride"! In this way, Hiranyaaksha had no "rule", to bind or control him! He gave up all decencies and orders of proper behavior (Maryaada). Though his brother kept him under his control, Hiranyaaksha could not be fully controlled, due to the inherent strength and brilliance in him! Due to this, he had no "fear" in him of anyone or anything! Thus, these three types of "blemishes" (pride, lack of fear and uncontrolled behavior) made the celestials "fear" him. This fear made them incapable of fighting him. So they began to hide. How did they give up their wives and wealth and hide? On this, it is said, that like the Garuda bird succeeds, eventually, to kill the snakes and does not leave them, even if wealth or other inducements are offered to him, with a view to spare their lives!, in the same way, Hiranyaaksha also did not spare the celestials! Hence, they had to resort to "hiding", to save their lives!

His "pride" grew further, on seeing the celestials having "hidden" themselves! — as per the next verse.

स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट्।

सेन्द्रान् देवगणान् क्लीबानपश्यन् व्यनदद्भुशम्॥२३॥

VERSE 23 Meaning: "The king of the demon, Hiranyaaksha, who had enormous strength and brilliance, began to roar loudly, in a haughty manner, when he could not see either the king of the celestials Indra and his celestial subjects - as these celestials had hidden like the weak and cowardly eunuchs!" (Napumsak).

श्रीसुबोधिनी : समानतायां शत्रुत्वम्। पुरुषस्य पुरुषो भवति समानः, न तु क्लीबः। देवत्वं शूरत्वं वा दूरे। महाभिमानश्चैवं मन्यते। ननु कालादिना सर्व एव तिरोहिता भवन्ति, किमाश्चर्यमिति चेत्तत्राऽऽह—महसा स्वेनेति। अयुध्यमाना अपि तत्तेजसैव ते तिरोहिताः, यथा सौरप्रभयाऽन्धकारः। इन्द्रसहितान् सर्वानेव देवविशेषान् स्वकार्येणाऽपि कार्यासाधकान्, स्वरूपेणाऽप्यनुपयुक्तान्। अत एवाऽपश्यन्, भृशं व्यनदत्। तिरोहितज्ञानं क्लीबज्ञाने हेतुः। स्वेनैव महसा तिरोहितान् दृष्ट्वा स्वेनैव महसा दैत्यराट् जात इति भिन्नं वाक्यम्। अत एव क्लीबादिधर्मयुक्तानपि तान् अपश्यन् भृशं व्यनदत्। निकटस्थाश्चेत् नादेनैव मरिष्यन्तीति॥२३॥

एवं हत्वा, सुतरां गर्भस्थान्, महागर्वेण ज्वलदेहः समुद्रे जलक्रीडां कृतवानित्याह—

SRI SUBODHINI: A “male” has to behave like one! Only “equals” can either be friends or even enemies! But, a “male” should not become a ‘eunuch’. These celestials, including Lord Indra, not only gave up their celestial nature and courage, but they now began to “hide” themselves, like weak and cowardly “eunuchs”! — in this way, the “proud” Hiranyaaksha saw them! What is the “surprise” factor in this? Answering this, it is said, that Hiranyaaksha, who was inordinately “haughty” now, concluded that the celestials had ‘hidden’ themselves, out of fear, and not due to the factor of “time”! This fear, he understood, was caused by his power and strength i.e. the brilliance thereof — like the factor of darkness hides itself, through the shining rays of the sun!

Lord Indra and all other celestials, now, became incapable of doing their own actions and forms! (i.e. by their bodies). Hence, he could not see them at all. Due to this, Hiranyaaksha began to roar, in a loud voice telling, that “all these celestials are eunuchs only”.

He thought that those celestials, who might be "hiding" nearby, may get killed, just by the strength and power of his voice and noise itself!

In this way, a lot many celestials were humiliated (or killed) — even the celestials in their mother's stomach - ! He became so much proud, that he felt, as though, his body was being set on fire (through this pride out of success). With a view to douse this "heat" of burning of the body, he began to play in the ocean — as per the next verse.

ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिःस्वनम्।

विजगाहे महासत्त्वो वार्धि मत्त इव द्विपः॥२४॥

VERSE 24 Meaning: "The demon, who was a great warrior, came back from the heaven. Then, with a view to play in "water" (water games), he went inside the deep ocean, which like an intoxicated elephant, was roaring loudly and dangerously!"

श्रीसुबोधिनी : महामदं ज्ञापयति—ततो निवृत्त इति। क्रीडिष्यन्निति। स्वर्गात् क्रीडार्थमेव समुद्रे आगतः। क्रीडा हि कामसाध्या भवतीति स्थिते क्रोधे युद्धाभिनिवेशे वा क्रीडा न भविष्यतीति ततो भावान्निवृत्तः। देवापेक्षया समुद्रं महान्तं ज्ञात्वा समागत इति वक्तुं समुद्रं विशिनष्टि—**गम्भीरं भीमनिःस्वनमिति**। भयजनकमगाधजलं गम्भीरम्। अनेन समता, शोषाभावश्च तस्य सूचितः। **भीमनिःस्वनमिति** प्रतिपक्षवाक्यजननाद्युद्धार्यत्वमपि ज्ञातम्। मत्तत्वादेवं ज्ञानम्। तथापि न युद्धरसेन समागतः, किन्तु क्रीडिष्यन्नेवेति तदाधिक्यम्। **विगाहनं** मध्ये पातः। तथाकरणे सामर्थ्यमाह—**महासत्त्व इति**। महत्सत्त्वं यस्येति। अत्रैवं ज्ञातव्यम्। पद्मकल्पे एतावुत्पन्नौ, मृत्योश्च जयान्न कल्पान्ते मरणम्। तदैव लोकत्रयं वशे कृतवान्(?) ततो मोहग्रस्तयो रसातले शयनमादिवराहकल्पे प्रलये च। तत्राऽऽदिवराहकल्पः संपूर्णो न वृत्त इति भूम्युत्पत्तिः। देवानां कियत्प्रजानां च सृष्टिं कृतवान् ब्रह्मा। तदाऽयं कनिष्ठो ज्येष्ठे शयान एव ब्रह्मणः प्रातःकाले स्वर्गं गतः। सामिकृतत्वाच्च

मध्ये पुनर्भूमिर्निमग्ना। ततोऽपि निवृत्तः प्रलयोदक एव पतितो देवानां
 सृष्ट्वादित्याधिपतित्वाच्च वरुणो रसातले समानकटाहांशपश्चिमभागे वा स्थितः।
 मन्वादीनां जातत्वात् नारदादयोऽपि पद्मकल्प एवोत्पन्ना उपरि स्थिताः।
 दिती रसातले, कश्यपस्तु उपरि। मग्नायां पृथिव्यां जलस्य बाधकत्वा
 भावात् दैत्योपभोगः। अतो नारदाक्यात् वराहसंबन्ध इति सर्वमेव युक्तम्।
 पुराणानि च एकचतुर्युगवार्तामेव कथयन्ति विशेषतः, सामान्यधर्माश्चाऽनूद्यन्ते।
 चतुर्युगान्तरवार्ता कल्पान्तरवार्ता च मतान्तरमिति न तद्विरोधः शङ्कनीयः।
 श्रुतार्थापत्तिरत्र प्रमाणम्। मत्त्वादेर्वाद्धिमपि प्रविष्टः। तत्र जलं निरन्तरमुत्पद्यते।
 विवेकसहितमदान्मत्त इवेत्युक्तम्, अन्यथा द्विप इत्येव वदेत्। महाघोषं
 जनयन्नित्यर्थे दृष्टान्तः। द्विपशब्देन च तस्य मज्जनाभावः सूचितः,
 शुण्डव्यतिरेकेण तस्याऽन्तर्जलप्रवेशात्॥२४॥

ततोऽपि तत्रत्यानां महानुपद्रवो जात इत्याह—

SRI SUBODHINI: The haughty pride of this demon is brought out clearly, through this verse. He came back from the heaven, as he desired to play “water games”. He came near to the ocean. Usually “playing games” can be done only, when you have some desire, with a peaceful mind. Now, when someone has anger, he cannot “play or relax”! Hence, he got rid of his anger. He considered the ocean, as greater than the celestials. The ocean has unfathomable depths of water and was fearsome. The ocean was roaring dangerously — as though it was ready for a “fight”! Though, he was full of pride, he was not in a mood to fight. He had come only to play! He was an adept in diving deep into the ocean. He is called here as “Mahaabali” (a person with great strength).

In this “Padma Kalpa” (aeon of Padma), these two brothers had got originated. As they had temporarily attained conquest over “death”, their “death” did not occur during the end of this “aeon”. Hence, in this

same "aeon", Hiranyakasipu had also conquered all the three worlds! Later, these two brothers,, due to the infatuating power of our Lord, "slept" away in the "Rasaatala" region, during the "dissolution", which happened during the aeon of Aadivaraha. Before the ending of this "aeon", the "earth" got originated, and Lord Brahma had created the celestials and others. At this time, Hiranyaaksha saw his elder brother Hiranyakasipu sleeping. He went on his own, to the heaven, during the early dawn of the creation by Lord Brahma. The "earth" was in an unfinished state (only "half" portion was made) and it got sunk, in this way, inside the waters of dissolution. Hiranyaaksha came back and remained in the waters of dissolution. By this time, as seen by us earlier, Lord Brahma had originated all the celestials. Lord Varuna was the king of the demons, and he stayed in "Rasaatala" region or the furthestmost western point of this Universe. Manu and others had also been originated, as also Sri Naarada and others. From the "upper" worlds, two worlds viz. the Maharloka and the heaven were not "sunk" into the waters of dissolution. All these persons, went inside these two "worlds" and stayed there. Viz. Mother Diti staying in the Rasaatala region and Sage Kashyapa stayed in the upper regions. This earth, which was drowned, was "enjoyed" by the demons, as at that time, remaining inside "water", was not detrimental to earth. Sri Naarada had also told about our Lord's incarnation of Sri Varaaha (boar) to Hiranyaaksha.

The Puranaas generally speak about all the events of the 4 "aeons", together, and later only, they speak about the specific qualities and attributes. In this way, all the stories of various aeons, and even the stories pertaining, to a "different view", are also told together!

We should not take these references as being opposing to each other — but take them, as having happened at different times!

Hiranyaaksha, due to his “pride” only, had entered into this ocean. He also made, like an intoxicated elephant, a big loud noise, and jumped into the middle of the ocean. He would not get drowned, inside this water — like an elephant, who goes into the water, keeping it's trunk above water!

But, great sorrow and pain was experienced by the denizens of the ocean - as per the following verse.

तस्मिन्प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्निधयः ससाध्वसाः।
अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवः॥२५॥

VERSE 25 Meaning: “On the entry of demon Hiranyaaksha inside the ocean, the associates (soldiers) of Varuna, viz. the denizens of the sea, became greatly distressed, due to fear. Though the demon did not threaten or attack them, these creatures of the sea, being afraid of his “brilliance and power”, ran away, very far!”

श्रीसुबोधिनी : हिरण्याक्षे प्रविष्टे वरुणस्य सैनिका युद्धकुशला यादोगण जलेऽतिबलवन्तो निधिसहिताः सर्वाधिव्यतिरिक्ताः सर्वतः पुष्टाः; एतादृशा अपि ससाध्वसा जाताः। अत एवाऽहन्यमाना अपि देववत् तस्य वर्चसा तेजसैव प्रकर्षेण धर्षिता गतसत्त्वाः कृता इति दूरतरं प्रदुद्रुवुः॥२५॥

एवं तस्य सर्वोपद्रवकारित्वेन कायिकीं चेष्टामुक्त्वा वाचिकीं वदन् पूर्वचरित्रसंबन्धमेव वदति—स वर्षपूगानिति षड्भिः—

SRI SUBODHINI: Though, the “army” of Varuna was efficient in the art of fighting, and was also strong in their own residing place viz. water; now, on the entry of this demon, they got fear in them. They had

with them, as the ocean was their own home, the wealth and treasure of Varuna! They were happily living inside the ocean, without any "want" or troubles! In this way, though they were all strong and brave, on seeing this demon, they got fear, and even without being attacked, like the celestials earlier, these denizens of the sea also got weak, and they ran away very far, and hid themselves!

In this way, after explaining demon Hiranyaaksha's bodily actions, which gave sorrow and trouble to everyone, now, through 6 verses, his actions through the "words", are being described. In the first instance, the "event" connected, with the earlier "times", is referred to.

स वर्षपूगानुदधौ महाबलश्चरन्महोर्मीन् श्वसनेरितान्मुहुः।
मौर्व्याऽभिजघ्ने गदया विभावरीमासेदिवांस्तात! पुरीं प्रचेतसः॥२६॥

VERSE 26 Meaning: "The great warrior Hiranyaaksha roamed inside this ocean, only till the end of this "aeon"! His inhalation/exhalation of wind (vital air) originated huge waves, in the ocean, and he treated them, as his own hands! He began to beat these waves, on all the four sides, through his mace, which was bound, with weeds and grass! While doing this, he reached the city of Vibhaavari of Lord Varuna!"

श्रीसुबोधिनी : तत्र पूर्वं समुद्र आत्मानं महान्तं मन्यत इति ज्ञात्वा तस्य हस्तप्रायांस्तरङ्गान् गदया ताडितवानित्याह। स हिरण्याक्षः। वर्षपूगानिति कल्पान्तपर्यन्तम्। महाबल इति कालेन तस्य बलक्षयाभाव उक्तः। तत्रैव समुद्रे चरन् स्वश्वासवायुना निर्मितानप्यूर्मीन् तद्धस्तान् ज्ञात्वा, मौर्व्या तृणविशेषबद्धया महागदया अभितो जघ्ने। श्वासेनैव यदोर्मयः, तदा चलने ताडने वा किं वक्तव्यम्। एवं समुद्रनिग्रहे क्रियमाणे ततोऽप्यधिकोर्मीन् दृष्ट्वा तस्याऽधिपतिं वरुणं ताडयितुं तत्पुरीमासेदिवान्, पुर्या निकटं प्राप्तवान्। तत्रत्यैव वा। तदूहं गत इत्यर्थः। प्रचेतस इति प्रकृष्टचित्त्वान्न तस्य भयं पलायनं वा॥२६॥

तत्र गत्वा तमुपहसतीत्याह—

SRI SUBODHINI: Hiranyaaksha realized, that the ocean, now, regarded itself as “higher”, than him. Hence, he decided to break the arms of the ocean viz. it’s waves, and he did this, while roaming around the ocean, till the end of this aeon! Even then, his strength did not decline. (Nahaabali). Through the air of his exhalation, he originated huge waves, in the ocean. He treated these waves, as it’s “hands”, and he began to “shatter and beat” them, through his “mace”, which was now bound, with weeds and grass, of the sea! But, as the waves kept on rising, due to his exhalation, he decided to teach a lesson to Lord Varuna, the king of the oceans. He came near to his city or to Varuna’s home, inside the sea! Varuna is known for his good mind. He was not worried or afraid. He did not also run away!

Hiranyaaksha went to Varuna’s home, and began to “taunt” him! — as per the following verse.

तत्रोपलभ्याऽसुरलोकपालकं यादोगणानामृषभं प्रचेतसम्।
स्मन्यप्रलब्धुं प्रणिपत्य नीचवज्जगाद मे देहाधिराज! सङ्ग्रम्॥२७॥

VERSE 27 Meaning: “On reaching the abode of Varuna, who rules the worlds of the demons, as also being the ruler of all the denizens of the sea, Hiranyaaksha began to make “fun” of him, by prostrating to him, as though he was smaller than Varuna, in status (lower)! He, with a view to cheat him, began to tell, smilingly thus, “Oh Emperor! Please be gracious, to give me, the charity of fighting with You!”

श्रीसुबोधिनी : तत्रोपलभ्येति। मारयेदेव तम्, परं दैत्यानां रक्षक इति न मारितवानित्याह—असुरलोकपालकमिति। असुराणां यावन्तो लोका रसातलादिस्थिताः, तेषामयं पालकः। ये असुरलोके उपद्रवकर्तारः, तन्मारका यादोगणाः, लोकपोषकाश्च। अत्र लोके गजाश्च इव तेऽपि

वरुणस्यैव वशे भवन्ति। अतो न हन्तव्य इत्याह—यादोगणनामृषभमिति। किञ्च, स्वभावतोऽपि प्रकृष्टचित्तयुक्तो गर्वादिरहितः, अतो मारणाद्यकृत्वा, ततोऽपि गर्वयुक्तः स्मयन् अल्पं हसन्, प्रलब्धुं वक्रोक्तया वञ्चयितुम्, नमस्कृत्य सेवकादपि हीनवत् जगाद, अल्पाक्षरैर्विनयपूर्वकं किञ्चिदुक्तवान्। तदेवाऽऽह—हे अधिराज! सङ्गरं देहीति। अयं मां न जानातीति हास्यम्; कार्येणैतज्ज्ञापनीय इति प्रलम्भवचनम्; प्रणिपातो गर्वोत्पादनार्थः; स्वस्य नीचानुकरणमवगणनार्थम्, अन्यथा संयुगे न प्रवृत्तो भविष्यतीति। अधिराजेति संबोधनं तव भयं नास्तीति ज्ञापनार्थम्, त्वयैव सह युद्धं कर्तव्यमिति वरप्रार्थना। सङ्गरं युद्धम्॥२७॥

एवं याचयित्वा तूष्णींभूते तस्मिन् प्रोत्साहयति गुणान् वदन्—

SRI SUBODHINI: Usually, Hiranyaaksha is supposed to kill a person, on meeting him only! But, now, he did not kill Varuna, as he was the protector of all demons, and the ruler of all the “demoniac” worlds, such as Rasaatala and others. The demons, who created troubles in their world, used to be tamed and killed by the denizens of the sea,, who are also benefactors of this world too! Like, in this world, there are elephants and horses, these denizens of the sea are under the control of Varuna. Hence, they do not deserve to be killed at all. Moreover, Varuna is the king of all denizens of the sea. His nature is also exemplary without any ego!

Hence, Hiranyaaksha,, instead of killing Varuna, began to make fun of him, with pride and ego. He laughed, and with a view to cheat Varuna, began to speak in a derisive way! He feigned false humility, and prostrated to Varuna, and acted as though, he was his servant! He told, “Oh! The great Emperor! Please give me “fighting”.” (i.e. with you). In his heart, he felt, that Varuna has not yet recognized his strength and

power. "I will make him realize my strength through a 'fight'!" He told all these words, in a highly derisive way. He wanted Varuna to feel himself as 'higher' – for this sake, the demon prostrated to him, with feigned humility! – which was shown only with a view to "humiliate" Varuna! "If I do not show this humility, Varuna will not be ready to fight with me" – so thought Hiranyaaksha! "Oh great Emperor!" – this addressal was made to indicate to Varuna that, "you are without 'fear'; hence, it is appropriate to fight with you". In this way, Hiranyaaksha spoke all these words, in a 'prayerful' tone - as though, he had asked for a 'boon', to fight with him.!

In this way, after "begging" to fight with him, the demon Hiranyaaksha saw Varuna, in a peaceful mood! He now praises the "virtues" of Varuna, with a view to "enthuse" him (to fight).

त्वं लोकपालोऽधिपतिर्बृहच्छ्रवा वीर्यापहो दुर्मदवीरमानिनाम्।
विजित्य लोके किल दैत्यदानवं यद्राजसूयेन पुराऽयजत्प्रभुः॥२८॥

VERSE 28 Meaning: "Oh Varuna! You are the protector of this Universe, a great emperor, and full of auspicious fame! You are capable of destroying the intense pride of those, who regard themselves, as great warriors! You had previously conquered the demons and worshipped our Lord, through the performance of the "Raajasoooya" sacrifice! Hence, you are omnipotent Lord!" (Prabhu)

श्रीसुबोधिनी : त्वं लोकपाल इति। त्वं यथा भगवान्, तथा षड्गुणैश्वर्ययुक्तः। तस्य षड्गुणानाह-आदौ त्वं लोकपाल ईश्वरः, सर्वपत्यपेक्षयाऽधिपतिस्त्वम्, 'स वै पतिः स्यात्' इति न्यायेन वीर्यवानेनाऽधिपतिर्भवति। अत एव बृहच्छ्रवा अधिककीर्तिमान्। स्पष्टमेव

यशः। दुर्मदवीरमानिनां वीर्यापह इति श्रीः। शत्रुजये श्रीर्भवतीति। दुर्मदाश्च ते, वीरा वयमिति मानिनश्च; यावता च तेषां वीर्यं गच्छति तावत्कर्तेति। ते चेन्निःश्रीका भवेत्तुस्तदैवमिति स्वस्य श्रीमत्त्वम्। ज्ञानमाह—विजित्य लोके किल दैत्यदानवमिति। 'मिथ्याज्ञानेन च तमो ज्ञानेन च परं पदम्' इति वाक्यात् दैत्यानां ज्ञानप्रतिपक्षत्वम्। तत्र दैत्या राजसाः, दानवास्तामसा इति। उभयेषां द्वन्द्वैक्यम्। ज्ञानेनैव हि ते निराकर्तुं शक्यन्त इति। किञ्च, कर्मणाऽपि ते निराकर्तुं शक्या इति यद्वाजसूयेन पुराज्यजदित्याह। देवानां लोकपालानां वीर्याधिकारात् क्षत्रियत्वे तेषां परमोत्कर्षहेतू राजसूय इति। तेन दैत्यजयः। प्रभुरिति वैराग्यम्, सापेक्षमसमर्थं भवतीति निरपेक्ष एव प्रभुः॥२८॥

एवं कृते स्तोत्रे प्रार्थितमभिधातुं मुख्यषडङ्गैश्वर्यसंपन्नमेव निर्देष्टुम्, प्रलम्भवाक्येनोत्पन्नमपि क्रोधं दूरीकृत्य, तथोक्तवानित्याह—

SRI SUBODHINI: Like, in our Lord Sri Krishna, there is the presence of the 6 "virtues" (Aishwaryam), in the same way, "you are also invested with 6 "virtues". As you are one of the "protectors" of this Universe, you are hailed as the "Lord" (Ishwara) himself! You are the Lord of many other rulers! i.e. an Emperor! (Mahaaraja). In you, there is the highest power and strength, (Veeryam) and due to this, your "fame" has spread everywhere! (Brihatchchravaha). You have destroyed the pride of those, who have falsely claimed themselves to be, "all powerful"! In this way, in you, there is the presence of the virtue of "Shree" (wealth) i.e. those rulers, whose "pride" was destroyed by you, became bereft of "Shree", and your own "Shree" got progressed! You have shown your virtue of "Jnana", (knowledge) after conquering the demons in this world. It has been said, that a person attains "hell", through "false knowledge", and attains our Lord's "abode", (Parama Pada) through "truthful

knowledge"! The demons are enemies of "knowledge". Among the two categories of demons, one of them (Daitya) has the "Rajasik" ignorance, and the other (Daanavaas) has the "Tamasik" ignorance! In this way, both of these categories are considered, as "same"!

"You have performed, the "Raajasooya" sacrifice also! As the celestials and the protectors of this world, are deserving to have great prowess and capacity, they are regarded, as belonging to the "Kshatriya" class. Usually, the indicating factor of glory for a ruler, from this "warrior" class, is the performance of the "Raajasooya" sacrifice. You are the "Lord" also (Prabho), as in you, there is the presence of the virtue of "Vairaagyam" (detachment). A person, who has many "wants and desires", is not a capable person, and a person, who has no "wants", is only considered as a real "Lord" (Prabhu). Hence, as you have no desire or "want" in you, you are considered as a 'Prabhu'!

When the demon Hiranyaaksha praised Varuna, in this way — comparing him to Lord Sri Narayana with His 6 "virtues" - Varuna got anger, on hearing all these 'false' words. But he gave up this anger, immediately — as per the following verse.

मैत्रेय उवाच।

स एवमुत्सिक्तमदेन विद्विषा दृढं प्रलब्धो भगवानपां पतिः।
रोषं समुत्थं शमयन्स्वया धिया व्यवोचदङ्गोपशमं गता वयम्॥२९॥

VERSE 29 Meaning: "Sage Maitreya said, "On hearing the very derisive and haughty words of this most proud and intoxicated enemy (i.e. demon Hiranyaaksha), Varuna, indeed, got very upset and angry! But, with his intellect, equipped with great

courage, he controlled his anger, and began to speak thus, "Oh friend! Now, I have given up all types of fighting, and have opted to lead a peaceful life!" (i.e. I would not like to fight).

श्रीसुबोधिनी : स एवमिति। ननु स्वयं दैत्यपतिः कथं दैत्यानामहितमुक्तवान्। तत्राऽऽह—उत्सिक्तमदेनेति। दैत्यानां मदे विद्यमानेऽपि सर्वमज्जनार्थं न तदुत्सेकः, अस्य तूत्सेकात् सर्वनाशं करिष्यतीति तत्राशः कर्तव्य इत्यर्थः। शिक्षाभावायाऽऽह—विद्विषेति। विशेषेण द्वेष्टीति तथा। दृढमिति मर्मोद्धाटनम्। अशक्तोऽन्यथा कथयतीत्याशङ्क्यावृत्त्यर्थमाह—भगवानिति। तर्हि कथं न मारयतीत्याह—अपां पतिरिति। न हि जलस्थितो वह्निर्ज्वलति, अत एव समुत्थितमपि रोषमशमयदात्मज्ञानेन। तदाह—स्वया धियेति। विशेषेण स्पष्टतया अवोचत्। किं त्वया युद्धमात्रमपेक्ष्यते, मया सह युद्धं वा? तत्र द्वितीये उत्तरमाह। हे अङ्गेति कोमलसंबोधनं ज्ञानपूर्वत्वबोधकम्, न हि स्वाङ्गं केनचिदुपहन्यते। वयमुपशमं शान्तिं गताः, शस्त्रसंन्यासं गृहीतवन्त इत्यर्थः॥२९॥

युद्धमात्रं चेदपेक्ष्यते, तदाऽप्येक एवास्ति सर्वेच्छापूरको नाऽन्य इत्याह—

SRI SUBODHINI: Though Varuna was the king of the demons, why did demon Hiranyaaksha decide to harm him? On this, it is said, that Hiranyaaksha had inordinate pride in him, and he was eager to conquer and subjugate everyone else! Varuna concluded, that this demon deserves to be destroyed, as he has intense hatred for everyone else! He does not deserve to be corrected also, or made to realize his grave errors! "He has ignored me, due to his enmity, and he is bound to hurt me and my people, in our "vital" parts!"

Was Varuna incapable, and due to this, he took to the path of peace? Answering this, it is said, "not at all"! He is, as good as our Lord, with his 6 "virtues"! Then, if he is so powerful, why did he not kill the

demon Hiranyaaksha? On this, it is said, that he stayed in “water”, as the ruler and master of “water”, and due to this, he does not “burn” or “harm”! He controlled his anger, through the knowledge of “Aatma”.

Varuna was aware, that Hiranyaaksha was eager to fight with him. But controlling himself, he addressed the demon, with his “tender” words as ‘Oh friend!’ Through this, he manifested his total divine knowledge and also tried his best to make the demon also realize this truth of the Aatma! — that no one fights or kills one’s own “friend” or part! “I have opted to follow the path of peace, and have renounced the taking up of arms!” This is the purport.

Now, Varuna says, “If you still have a desire to “fight” then, there is only “ONE” (our Lord), who will fulfill your desire — as He fulfills all the desires of everyone, at all times! There is no one else! — as per the following verse.

पश्यामि नाऽन्यं पुरुषात्पुरातनाद्यः संयुगे त्वां रणमार्गकोविदम्।
आराधयिष्यत्यसुरर्षभेहितं मनस्विनो यं गृणते भवादृशाः॥३०॥

VERSE 30 Meaning: “I am unable to see anyone else than our primordial Lord Sri Narayana (Purana Purusha), who can match you, in the dexterity and way of fighting! No one else can make you pleased, through the same strength and cleverness in fighting with you! Hence, please go to Sri Narayana, and He will please you, through fighting with you! He always fulfills the desires of the best of demons! That is why, great warriors like you,, usually sing His “praise”!”

श्रीसुबोधिनी : पश्यामीति। तुच्छा हि त्वां न मन्यन्ते, ज्ञानी हि

आक्रोशं न करोति, इत्याराधयिष्यतीत्युक्तम्। अन्यस्तु अनात्मा न पूजयिष्यतीति। अत्र प्रमाणं मम ज्ञानम्। तदाह—पश्यामीति। पुरुषात् पुरातनादन्यं न पश्यामीति भिन्नं वाक्यं ज्ञानपरम्, अन्यथैवं भङ्ग्या न वदेत्। पुरुषो हि पौरुषयुक्तः, अन्ये सर्वे प्राकृतशरीरसंबन्धात् स्त्रियः, त एव हि परिदृश्यन्त इति। पुरातनादिति बलाधिक्यज्ञापनार्थम्, कालेन हि बलहासो भवतीति। अत एव यः संयुगे युद्धे त्वामाराधयिष्यति। संतोषोत्पादनं ह्याराधनम्। संतोषस्तु स्वज्ञानादधिकज्ञाने। तदर्थं तस्य ज्ञानमाह—रणमार्गकोविदमिति। युद्धमार्गेषु परम्परासिद्धेषु युद्धप्रकारेषु कोविदम्। असुरर्षुभेति संबोधनमात्मत्वेऽपि मारणार्थम्। आ समन्तात् ईहितं यस्य, सर्वप्रकारेण युद्धाभिज्ञम्। असुरर्षभेषु वा ईहितं यस्य; यथा महान्तोऽसुरा भवन्ति, तथा त्वमित्यर्थः। असुरर्षभा ईहितं यस्येति वा वधे हेतुः, एतद्वधे सर्व एवाऽसुरा हता भवन्ति। असुरर्षभे वा हिरण्यकशिपावहितम्, विधेयविशेषणमेतत्। तस्यैवकरणे किं सामर्थ्यमित्यत आह—मनस्विनो यं गृणत इति। मनस्विनः शूरा दृढमनसो यं भगवन्तं गृणते। तेन सह युद्धं कृत्वा पराजिता अपि तमेव स्तुवन्ति। एतद्वचनं प्रोत्साहकम्, महता हि सह युद्धं कर्तव्यम्। भवादृशा इति स्तुतिः॥३०॥

एवं युद्धार्थं प्रतियोगित्वेन भगवन्तं निरूप्य तस्य प्राप्तिमाह—

SRI SUBODHINI: Varuna told Hiranyaaksha, “Petty persons do not give you any respect! The “Jnanis” do not condemn you either! But, our Lord will make you happy, by fulfilling your desires! Weak persons also will not respect your glory (out of fear). I am telling you, from my own experience, that I am unable to see anyone else, than our Lord Sri Narayana, who can give you a good “fight!” Here, Varuna exhibited his highest “Jnana” or spiritual realization, about the glory of our Lord! What he meant was, that OUR LORD ONLY IS THE GREATEST AND MOST POWERFUL PERSON (PURUSHA). ALL OTHERS ARE “FEMALES” ONLY — AS THEY ARE MADE

OUT OF OUR LORD'S POWER OF "PRAKRUTI" (NATURE). In this way, Varuna spoke the highest "truth", that our Lord only is the highest and everything and everyone else, is only our Lord's manifestation!

Varuna has given the attribute of "primordial" (Puraatan) to our Lord to indicate, that OUR LORD HAS THE POWER, WHICH IS HIGHER AND GREATER THAN ANYONE ELSE! The factor of "time", (Kaala) which makes everyone "weak" is a "hand-maid" of our Lord, and it cannot affect our Lord, in the way, it controls everyone else! 'Hence, only our Lord can make you happy, by giving you a good fight!'

A person gets satisfied, when he sees the opponent as having better and higher "Jnana"! Varuna says, that our Lord is very efficient, in the various kinds of fighting (Nipuna). "You are the 'best' among the demons! Due to this, our Lord, despite being your "Aatma", will also kill you!" Our Lord is fully equipped with the entire gamut of 'war and fight' techniques, and He is endowed with the highest wisdom! Our Lord also is eager to "kill" those demons, who are the "best" among the demons. You, now, symbolize, all that is the "best" (Uttam) among the demons! Hence, our Lord will be eager to fight with you and kill you too! - as due to your "death", there will be a great loss to the entire demoniac world, and the demons! Moreover, after killing you, Hiranyakasipu also will be affected!

"Great many warriors of remarkable prowess have praised our Lord, after getting defeated, in a battle, at the hands of our Lord!" Moreover, a true and

sincere warrior, will fight with only persons, who have higher strength and power. "You are so good, that you should seek out a "fight", with only the highest!" Through this, Varuna has also praised the demon.

"For "fighting", the real and proper opponent for you is our Lord Sri Narayana only". After telling like this, Varuna speaks about the way to attain (reach — go near) to our Lord!

तं वीरमारादभिपद्य निर्भयः शयिष्यसे वीरशये श्वभिर्वृतः।

यस्त्वद्विधानामसतां प्रशान्तये रूपाणि धत्ते सदनग्रहेच्छया॥३१॥

VERSE 31 Meaning: "The Lord Sri Narayana is a great fighter! On reaching Him only, all your desires and yearnings will get satisfied and fulfilled! You will fall and sleep well in the bed of the warriors, surrounded by dogs, and sleep eternally! This Lord Sri Narayana, takes upon Himself various "forms", with a view to destroy wicked persons, like you and to shower His grace on noble saintly devotees!"

श्रीसुबोधिनी : तं वीरमिति। सोऽपि भगवान् वीरः, युद्धमेवाऽभीप्सते। तदर्थमेव शापादिदानमिति भावः। कालविलम्बोऽपि नास्तीत्याह—आरात् निकट एवेति। अभिपद्येति। यथा शलभोऽग्नौ पतति, तद्वत्पतिष्यसीति भावः। तथापि त्वं निर्भयो मृत्युभयरहितः, न हि भगवन्तं प्राप्य कश्चिन्मृत्युना ग्रस्यते, अतो मृत्युभयरहित इत्यर्थः। विस्मय इति पाठे विगतगर्वः, तावदेव गर्व इति। ततः कस्य जयो भविष्यतीत्याशङ्कयामाह—त्वमेव वीरशये शयिष्यस इति। रणाङ्गणे शयनं करिष्यस इत्यर्थः। जित्वाऽपि निर्भयत्वज्ञापनार्थम्। रणाङ्गणेऽपि शयनं सुखादपि सम्भविष्यतीति तन्निवृत्त्यर्थमाह—श्वभिर्वृत इति। मृतमेव श्वानो वेष्टयन्तीति। ननु युद्धमात्रे प्रार्थिते कामितपूरको भगवान् किमिति मारयेदित्याशङ्क्याह—यस्त्वद्विधानामिति। यद्यपि त्वत्कामितं तावदेव, तथापि देवानां कामितं त्वन्मरणमिति मारयिष्यति।

यतः—असतां प्रशान्तय एव नानाविधानि रूपाणि भगवान् बिभर्त्ति वराहादीनि, अन्यथा अवतारप्रयोजनं न स्यात्। नन्वात्मा किमिति मारणार्थमेवं रूपाणि करोतीत्याशङ्क्याह—सदनुग्रहेच्छयेति। स तु रूपाणि सतामनुग्रहार्थमेव गृह्णाति। धर्मरक्षार्थमेव प्रवृत्तिः, आनुषङ्गिकं त्वसतां मारणं नान्तरीयकमिति। अनेन पुनरपि कामो नोपत्स्यत इत्यप्युक्तम्, अन्यथा पुनः कालान्तरे एवभावे कः समाधानं कुर्यादिति भावः॥३१॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां

तृतीयस्कन्धे सप्तदशाध्यायविवरणम्।

SRI SUBODHINI: "Our Lord is also a great warrior! He also desires to fight with other warriors of repute! Due to this only, you have been cursed by the sages. Very soon, you will meet our Lord. Like the fly falls into the fire by itself, in the same way, you will also fall into the "fire" of the brave warriors" (Veeragni) by yourself! You will not be afraid to meet death at all! A person, who gets related to our Lord Sri Narayana in any way, is not caught by death at all — nay — death becomes incapable of catching this devotee of our Lord! You will become, without ego and pride! (which, you have now). In other words, your pride and ego will vanish, no sooner, you meet our Lord!

You will only "sleep" on the bed of great warriors, in the battlefield! Our Lord will continue to be victorious, and without any fear! You will sleep in great happiness and comfort in the battlefield. But, you will not be aware of the dogs, who will surround your bed, on the battlefield! Although, you have prayed only for fighting, our Lord will not only fight with you, but also "kill" you, as the celestials have prayed to our Lord, to do so, in view of the enormous amount of sorrow, which you have

imposed on them! Our Lord takes many "forms", with a view to destroy the wicked persons — like the form of a big "boar" and others! If there was no "result" or enactment of His "Leela", then, there is no purpose or motive for His incarnation! Our Lord is the "Aatma" of everyone! He desires to confer His grace on the saintly noble Mahaatmas and devotees, and for this sake, He assumes various "forms". He does this "Leela", only with a view to protect "Dharma". He has to destroy the wicked persons also, in this process! This action of killing the wicked persons becomes a complimentary task! On meeting our Lord, You will not get again the desire to fight with anyone else!" The purport of telling this is, that who else can mitigate and pacify your desire to "fight", if this desire arises again in your mind after the lapse of time? (i.e. no one else can!)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 17 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धः - अष्टादशाध्यायं॥

SRI BHĀGAVATAM - CANTO III, CHAPTER 18

अष्टादशे स्थितिस्तस्य भगवत्सन्निधौ स्फुटा।

निरूप्यते, तथा शापात्पारुष्यं विजयस्ततः॥१॥

KAARIKA 1 Meaning: “In the 18th chapter, the “status: of Hiranyaaksha is told, clearly to be “very near” to Lord! Due to the “curse” (or for the sake of the “curse”) there is the utterance of “condemnatory”, words, and the “victory” (of our Lord) — both these are explained.”

स्थित्यध्यायोऽयमाख्यातो ब्रह्मणा तत् स्थिरीकृतम्।

उत्पत्तावेव शापो हि मारणं ब्रह्मवाक्यतः॥२॥

KAARIKA 2 Meaning: “This chapter is regarded, as the chapter of “STHITI”! (protection, preservation/status), which has been sustained by Lord Brahma! This is because, only for their “origination” (birth), these two demons were cursed. They will be killed again, only through the “words” of Lord Brahma.”

युद्धमात्रे हरीच्छा हि कायवाङ्मनसा तु सा।
उभयोरुद्यमोक्त्यैव युद्धं मानसमीरितम्॥३॥

KAARIKA 3 Meaning: “Lord Sri Hari desired to fight! — which happened (i.e. fighting), through the body, word and mind! This was due to the reason, that both of them (our Lord Sri Hari and demon Hiranyaaksha) had put efforts, only to fight.”

कायिकं चाऽग्निमाध्याये मध्यमं मध्यमे मतम्।

अतो विरोधवाक्यानमुभयेषां न दूषणम्॥४॥

KAARIKA 4 Meaning: “The “fight”, which is to be done, through the “body”, will be explained, in the next chapter. In the middle, the fight of the “words” took place (i.e. regarded as). The “words” of enmity, exchanged between the Lord and the demon are not a “blemish” or condemnatory in nature. Hence, this “fight of words”, is considered, as part of “protection or preservation” (Sthiti) only!”

प्रसङ्गे दर्शनं वाक्यं त्रिभिर्भक्तानुरोधनम्।

पुनराक्षेपवाक्यं च शरव्यकरणं तथा॥५॥

वाक्योपक्रमणं वाक्यं त्रिभिर्मानस्तथोद्यमः।

युद्धं षड्भिर्भगवत्त्वात् ब्रह्मप्रार्थनमन्ततः॥६॥

KAARIKAS 5 and 6 Meaning: “Through the first verse, the “event” or context is explained. In the second verse, the “Darsan” of our Lord is described. In the 3rd, 4th and 5th verses, the “words” are explained. In the 6th, 7th and 8th verses, the “peace” of the devotee, and the words of “ignoring” etc. are explained, and the “answer” is given, through the 9th verse. Again, through the 10th, 11th and 12th verses, the origination of “pride” is mentioned. In the 13th verse, the effort of our Lord, and

the actual “fighting” is told, through the 14th to 19th verses. In the end, through the 20th verse onwards, up to 28th verse, the prayer of Lord Brahma is described.”

उभयोर्वचनं षड्भिर्युद्धं चैव तथोभयोः।

स्थितिरेषा तस्य हरौ तत्पोषकमिहाऽपरम्॥७॥

प्रथमं युद्धार्थं तयोः प्रसङ्गमाह—

KAARIKA 7 Meaning: “The “words” of both (our Lord and the demon) are described in 6 verses. Their “fight” also is described in 6 verses. But the “protection” (Sthiti) of the demon. is given by our Lord Sri Hari only, and all others are there, only to sustain it’s growth.”(ie it is “protected”)

Through the following verse, the event of the “fight” is being explained.

मैत्रेय उवाच।

तदैवमाकर्ण्य जलेशभाशितं महामनास्तद्विगणय्य दुर्मदः।
हरेर्विदित्वा गतिमङ्ग! नारदाद्रसातलं निर्विविशे त्वरान्वितः॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Varuna had told Hiranyaaksha to go to our Lord Sri Hari and, that he will be killed, at the hands of our Lord! The demon did not give any importance to these words of Varuna, as he had his own confidence and big egoistic pride! He ignored these words, as of no consequence! He came to Sage Naarada, and got to know the whereabouts of our Lord Sri Hari, and came to the “Rasaatala” region.”

श्रीसुबोधिनी : तदैवमिति। जलेशो वरुणः। तदा एवं तद्वचनमाकर्ण्य महामना उत्साहयुक्तो जातः। यद्यपि मरणं श्रुतम्, तथापि तद्विगणय्यैव महामना जात इति सम्बन्धः। तत्र हेतुः—दुर्मद इति। दुष्टो मदः

स्वानिष्टं न बोधयतीति। भगवन्तं भक्त एव जानातीति नारदः पृष्टः।
 भगवत्कार्यकर्तृत्वात् नारदस्याऽपि समागमनम्। अतो नारदाद्धेतोः,
 हरेर्गतिं विदित्वा, तत्सद्भावदेशस्य श्रुतत्वात्, युद्धाभिनिविष्टस्त्वरान्वितो
 रसातलं निर्विविशे॥१॥

ततो दर्शनमाह—

SRI SUBODHINI: When Varuna (Jalesa) spoke like this i.e. “You will be killed, at the hands of our Lord Sri Hari”, the demon, on hearing these words, became very enthusiastic. He ignored these words of caution! His pride and ego were “Tamasik”. Usually, these persons are unable to realize a particular situation, as “life-threatening and dangerous”, to themselves.

Our Sri Mahaprabhuji says here, that **ONLY THE DEVOTEES OF OUR LORD KNOW AS TO WHERE OUR LORD IS!** Hence, with a view to know, as to where our Lord is, the demon went to see Sage Naarada, and got to know, as to where our Lord is! Sage Naarada was present, at that time, as he was eager to fulfill the “tasks” of our Lord! In this way, both of them met, and the demon understood, that Sri Hari was in the “Rasaatala” regions, and he came to this region, eager to fight with our Lord Sri Hari.

Later, Hiranyaaksha got the “Darsan” of our Lord — as per the following verse.

ददर्श तत्राऽभिजितं धराधरं प्रोत्थीयमानावनिमग्रदंष्ट्रया।
 मुष्णन्तमक्ष्णा स्वरुचोऽरुणश्रिया जहास चाऽहो! वनगोचरो मृगः॥२॥

VERSE 2 Meaning: “He saw there, our Lord Sri Hari, having taken the “form” of a big “boar”! He had achieved (ie the Lord) victory over everyone! He saw our Lord, keeping, on the edge of his tusk, mother

earth, duly uplifted, and He was bringing her towards the surface of the ocean ! Our Lord had reddish eyes and through these eyes, He was robbing the brilliance of everyone! Hiranyaaksha got the “Darsan” of our Lord in this way! He began to laugh, and making “fun” of our Lord, said, “How come, this forest animal, has come into the sea, here”?”

श्रीसुबोधिनी : यथाऽन्यदर्शने तस्याऽवज्ञोत्पन्ना, न भगवद्दर्शने इति ज्ञापयितुं भगवन्तं विशिनष्टि। तत्र रसात्तले अभिजितम्, धराधरम्, प्रोत्रीयमानावनिम्, मुष्णन्तमिति चतुर्द्धा।

अभितो जितं यस्य। आकारदर्शनेनैव तस्य सर्वतो जयो लक्ष्यते। धरां बिभर्तीति तथा। धरायां वा अधरं यस्य। तत्र दृश्यत इत्यतोऽपि भगवद्दर्शनेऽपि न स्वस्मिन् भगवति वा लोभ उत्पन्नः। दंष्ट्रायसा अग्रमग्रदंष्ट्रा पूर्वं निरूपिता, तया प्रोत्रीयमाना अवनिर्येन। अनेन शत्रुः कार्यासक्त इति सूचितम्। स्वस्य हिरण्याक्षस्य रुचः, अरुणश्रिया अक्षणामुष्णन्तम्। दैत्यः सुवर्णवर्णः, कार्याभिनिविष्टस्य भगवतोऽप्यक्षि अरुणवर्णम्, रजोगुणप्राकट्यात्। अनेन भगवदग्रे स्वात्मानं भगवन्तं च न दृष्टवान् इत्युक्तम्। एवं ज्ञात्वाऽपि अग्रिमभगवल्लीलेच्छायाः प्राधान्यात् जहास। ददर्श जहास च। चकारादग्रिमवचनान्यपि संगृहीतानि। तान्याह—अहो वनगोचरो मृग इति। हास्यरूपं चैतत्। अहो आश्चर्यम्, मृगोऽरण्यवासी अवनगोचरः, वनरहितभूमौ तिष्ठतीति। वने जले वा चरतीति तादृशो मृगोऽयमिति। भगवद्बुद्ध्या समागतम्, अयं तु वनगोचरो मृग इत्यर्थः॥१२॥

अस्तु यथा तथा रूपम्, युद्धं तु कर्तव्यमित्यभिप्रायेणाऽऽह—

SRI SUBODHINI: The demon always had the attitude of “ignoring” everyone, on seeing them. But on getting the “Darsan” of our Lord, he did not get this attitude! For this sake, our Lord is being praised here as having conquered everyone at Rasaatala region. Our Lord was seen holding mother earth having lifted her! He was also taking away, the ‘brilliance’ of the demon.

In this way, the 4 virtues and qualities of our Lord have been specified.

पराक्रमतस्तथा कार्यमिति शूरत्वबोधनम्।

शत्रोः पराजयश्चेति सहजं तच्चतुष्टयम्॥१॥

KAARIKA 1 Meaning: “An “act” of remarkable power, showing gall and valor, the defeat of the enemy — these 4 virtues of our Lord are present in Him, automatically (i.e. inherent). He is always victorious over everyone, everywhere! He is the Lord of the Universe! By just getting His “Darsan” only, anyone can realize that He is victorious everywhere! (i.e. on all the four sides). Our Lord was seen now, “carrying” mother earth. His “lower lip” was on mother earth, due to which, no one could see the lower lip at all! Hence, despite getting to “see” our Lord, Hiranyaaksha did not get the benefit of full “Darsan” of our Lord! Our Lord was seen keeping mother earthy on the tip of His tusk! In the 13th chapter of this canto, we have already seen, as to how our Lord had kept mother earth on the tip of his tusk (teeth)! In this way, Hiranyaaksha got “Darsan” of our Lord! From this, we can realize, that our Lord, who is the enemy of the demon was interested only in attending to His own “tasks”, and He was, taking (robbing) away, the “brilliance and power” of the demon, through His reddish eyes! The demon had the “golden” color in his body, and our Lord’s “eyes” were also reddish! — due to our Lord exhibiting, now, His “Rajasik” quality. The demon could not see properly, in the presence of our Lord, either himself or the Lord! As our Lord was interested mainly to enact His “Leela”, the demon began to see our Lord, and began to deride and make “fun” of Him! The syllable

“Cha” (and) denotes the words, which he would speak out now. He told our Lord, in a laughing (joking) way, “Oh! How come, there is an animal, from the jungle (forest) here in the sea?” The word “Aho” expresses “surprise” i.e. How can the forest animal come here, in the open, and roaming about? From this, it is clearly indicated, that this animal is of a different type, which is capable of moving about in the forest, as well as in the open, on earth! (Sea too). The demon said, “I have come here, so that I can meet Lord Sri Narayana. But I have got now, to see this jungle animal”. In this way, the wicked and proud demon joked about our Lord, and made “fun” of Him!

He now speaks, with the view, that whatever is the “form”, he would like to fight — as per the following verse.

आहैनमेह्यज्ञ! महीं विमुञ्च-

नो रसौकसां विश्वसृजेयमर्पिता।

न स्वस्ति यास्यस्यनया-

ममेक्षतः सुराधमाऽऽसादितसूकराकृते!॥३॥

VERSE 3 Meaning: “You, foolish animal! Give up this earth now! This earth has been given to us, the resident demons of Rasaatala region, by Lord Brahma! You, lowliest of low celestials! You have come in this form of a big boar! You will not be allowed by me, to take away this earth comfortably, when I am present!”

श्रीसुबोधिनी : एनं भगवन्तमेवमाह—हे भगवन्, एहि। कदाचिदात्मानं न जानातीति तथा संबोधनम्। युद्धार्थमाकारयामि। कार्यान्तरेऽहं व्यापृत इति चेत्तत्राऽऽह—महीं विमुञ्चेति। ननु प्रारब्धं कर्म परिसमाप्य पश्चादन्यत्कर्तव्यमिति चेत्तत्राऽऽह—नो रसौकसां विश्वसृजेयमर्पितेति। इयं भूरिस्मदीया, रसौकसामर्थे

विश्वसृजा अर्पितत्वात्। अतोऽन्यस्य भूमिर्न नेया। क्षत्रियधर्मेण चेन्नीयते, तदा युद्धं कृत्वा नेतव्येत्युभयथाऽपि एनां विमुञ्च, अस्मदीयैषति। न चिन्ताऽप्येतस्याः कार्या, यतो नोऽस्माकमेषा। न हि स्वामिनि विद्यमाने अन्यस्य चिन्ता युक्तेति भावः। शरीरवन्न्यायतश्चेयं प्राप्तेति ज्ञापनार्थं ब्रह्मणा समर्पितत्वकीर्तनम्। तथाप्यत्यजन्तं प्रत्याह—न स्वस्ति यास्यसीति। मम ईक्षतः सतः, अनया सह स्वस्ति यथा भवति तथा न यास्यसीत्यर्थः। संबोधनद्वयमधिक्षेपजनकम्, क्रोधोत्पादनार्थम्। महद्भिरपि देवैरस्मद्विरोधे कार्यं कर्तुं न शक्यते, येषां रूपमत्युत्तमम्। रूपेणैव हि महत्त्वममहत्त्वं च ज्ञायते। आसादिता स्वीकृता सूकरवदाकृतिर्येन। पूर्वस्य हेतुः॥३॥

देवप्रेरणया समागतमिति चेत्तत्राऽऽह—

SRI SUBODHINI: The demon told our Lord, who was in the “form” of a big boar (Varaaha), “Oh Lord! please come!” — he thought, that perhaps our Lord had not identified the demon Hiranyaaksha! That is why, he has addressed the Lord, in this way! “I am calling you to fight with me! If you were to say to me, that your are engaged in a different “task”, and due to this preoccupation, you will not be able to meet and fight with me, then I would say to You, that your should give up this earth. This work of your’s (i.e. saving this earth) is inappropriate, and it is indeed proper for You, to give up this task now! This earth has been given to us by Lord Brahma — especially for the residents of “Rasaataka” regions! Hence, this earth belongs to us only! You cannot take away this earth, for other’s sake! Or take away this earth, which belongs to us only! If you were to say, that it is the duty of the members of the warrior class, to take away this “earth”, and bring her under their own control, then, you are fully aware, that you should not take away this earth, without “fighting” for it! Hence, from both the points of view, You should give up this

earth now! You should not also worry about protecting this earth, as it really belongs to us only! How are You concerned with this? We are here, present, as the “masters” of this “property”, and it is we, the demons, who should feel anxious, for the safety of our own property! Like, Lord Brahma has given us a “body”, in the same way, he has given us this earth, for our enjoyment only! Even after all this, if You do not give up this earth, then I will warn You, that You cannot take away this earth, when I am watching! This will be dangerous to You!”

In this way, Hiranyaaksha spoke very insultingly to our Lord. He had told all this, so that, our Lord would get angry! He told, that even if the “boar” is beautiful to look at, even then, “the celestials and others also cannot succeed in crossing over me! “I am able to gauge your so called “greatness” or otherwise, from your “boar form” itself!” (i.e. You are a petty jungle animal only).

If our Lord were to say that, “I have come here, as prayed for by the celestials” (Devas) - the demon replies, as under.

त्वं नः सपत्नैरभवाय किं भूतो यो मायया हंस्यसुरान् परोक्षजित्।
त्वां योगमायाबलमल्पपौरुषं संस्थाप्य मूढ! प्रमृजे सुहृच्छुचः॥४॥

VERSE 4 Meaning: “Do you become victorious only, by hiding yourself through the power of your “Maya”? Do you kill your enemies, through your “Maya” power only? Hence, the celestials, who are our enemies, reared you, only for the sake of killing all of us? Your power consists of “Yogamaya” only! In this way, you are equipped with petty powers! Today, I will put you in your proper place i.e. I will destroy you and

remove the sorrow caused by you, to my relatives and friends!" (i.e. my people, the demons).

श्रीसुबोधिनी : त्वं नः सपत्नैरिति। नः सपत्नैर्देवैस्त्वं किमभवाय भृत इत्यधिक्षेपप्रश्नः। कार्यं तु महद्भिरेव न भविष्यतीति कथं त्वयेति ते देवा असाध्यकार्ये नियोजकास्तवाऽहिता एवेत्यर्थः। नन्वहं विष्णुः, स्वतन्त्रतया भवच्छत्रुः, कथं देवप्रेरित इत्युच्यत इति चेत्तत्राऽऽह—यो मायया हंसीति। त्वं हि ज्ञातो विष्णुरेव सत्यम्। अभिज्ञानमाह—यस्त्वमसुरान् मायया कापट्येनैव हंसि। मायैव करणम्। 'ये यथा मां प्रपद्यन्ते' इति वाक्यात्, 'मायेत्यसुराः' इति श्रुतेः; मोक्षाभावार्थं च। अनिष्टनिवृत्त्यर्थं वा माययैव हंसि। कापट्ययुद्धं न वीरत्वबोधकम्। तदाह—परोक्षजिदिति। परोक्षे समागत्य जयं संपादयसीत्यतः प्रत्यक्षे युद्धं न कर्तव्यम्। भूमिं त्यक्त्वा गच्छेत्युपदेशः। तथा न क्रियत इति चेत्तत्राऽऽह—त्वां योगमायाबलमिति। तव तु न सहजं बलम्, किन्तु योगमायया। सा त्वस्मदीयेत्यस्मत्स्थाने सा न प्रभविष्यतीत्यल्पमेव पौरुषं स्वतो भविष्यतीत्यर्थः। अत एव सम्यक् स्थापयित्वा सुहृच्छत्रुचः प्रमृजे; ये त्वया मारिताः, तेषामनृणो भविष्यामीत्यर्थः। अहं मारितशत्रूणां संबन्धीति मां न जानासीति तथा संबोधनम् ॥४॥

ननु देवानां विद्यमानत्वात् कथं दैत्यानां शोकाभावस्तत्राऽऽह—

SRI SUBODHINI: "Have our enemies, the celestials, reared you up, for our destruction or for that matter, for your destruction?" This sort of question is very insulting in nature! "When, even the biggest of the "celestials" cannot achieve this task (of destroying me), how can you, a petty animal, destroy me? Due to this, your real "enemy", are the celestials only, as they have sent you to me, to get destroyed! i.e. put you on a "task", which you cannot complete or do!"

"If you were to tell me, that you are Lord Vishnu and you are always of an "independent" mind, and you are my enemy, and why do you say, that I have come here,

as prompted by the celestials only? But you always kill the demons, through “cheating” — by using your power of “Maya” (illusion). Everyone is aware of this nature of yours! You use your power of “Maya”, as told in the Vedas, so that the demons will never attain “liberation” (Moksha)!

[NOTES: The demons also always fight with the help of their “Maya” power only. As per our Lord’s assurance in the Gita, that “I respond, in the same way, a devotee approaches Me”, our Lord also employs His power of “Maya”, and destroys these demons. As the demons do not want to attain our Lord (i.e. liberation), our Lord, responding, in the same way, also denies them “liberation”.]

“Alternately, for the sake of removing the “sorrow”, You kill your enemies, through the power of your “Maya”! There is no “valor or courage”, seen in You, through your adopting this sort of fighting! You become victorious, by fighting, in a “hiding” way! Hence, if you are afraid to fight with me, in the open, then run away from here, by leaving this earth to us!” The demon Hiranyaaksha gave this “advice”, to our Lord!

“If you were to say to me, that you cannot follow my advice, and leave this earth for us, then I would say to you, that you do not have power and strength in you i.e. automatically, (or in an inherent way!) You have only the power of “Yogamaya”! This power is not effective against us! Due to this weakness, your power will be useless! Hence, I am now determined to destroy You totally, and redeem the sorrow of my relatives and friends! I will be free of the “debt”, which I owe to those, who were killed by You, up to now! I am related to the demons killed by You, so far! Perhaps

You are not aware of this! (for this sake, Hiranyaaksha has addressed our Lord as "Oh foolish one!" (Ajna).

How can the sorrow of the demons be removed, when there is the presence of the celestials? On this, the demon replies, as under.

त्वयि संस्थिते गदया शीर्णशीर्षण्यस्मद्भुजच्युतया ये च तुभ्यम्
बलिं हरन्त्यृषयो ये च देवाः स्वयं सर्वे न भविष्यन्त्यमूलाः॥५॥

VERSE 5 Meaning: "I will break your head through the blows, inflicted by my powerful mace released from my hand! You will die, as a result of this! Then, the sages and the celestials, who usually offer oblations (Bali) to You (i.e. worship and serve You), will not remain or exist —like the tree does not continue to exist, when it's "roots" are destroyed!"

श्रीसुबोधिनी : त्वयि संस्थित इति। अस्मद्भुजच्युतया गदया शस्त्राभेद्येऽपि शरीरे प्रहारेण व्यथिते सम्यक् स्थितिः। अस्मद्भुजच्युतयेति महाबलसंबन्ध उक्तः। ततः किमत आह—ये च तुभ्यं बलिं हरन्ति, ऋषयो देवाश्च। अन्येऽपि स्वतन्त्रा येऽभिमानिनः, तेऽपि सर्वे भवन्मूलका एवेति स्वयमेवाऽमारिता अपि न भविष्यन्ति, उद्भवं न प्राप्स्यन्तीत्यर्थः। तत्र हेतुः—अमूला इति ॥५॥

एवं दुष्टवचनान्यपि भक्तहितार्थमङ्गीकृतानीत्याह—

SRI SUBODHINI: "When the mace released by me hurts and injures You, it will destroy you totally! — as my mace will be so very powerful! (i.e. containing my enormous strength). Due to your death, the sages, the celestials and other independent persons, who usually offer to You "oblations", will not be there (i.e. cease to exist). They will all vanish, without being killed! They will not get originated again! — as their "root" is yourself, and when the "root" itself is

destroyed, then, how can the tree with branches etc. will grow and flourish?

OUR LORD ACCEPTED THESE HARSH AND ABUSIVE WORDS, FOR THE SAKE OF CONFERRING BENEFITS, ON THE DEVOTEES! Sage Maitreya, through the following verse, explains the glory and greatness of our Lord.

मैत्रेय उवाच।

स तुद्यमानोऽरिदुरुक्तितोमरैर्दष्ट्राग्रगां गामुपलभ्य भीताम्।
तोदं मृषन्निरगादम्बुमध्याद्ग्राहाहतः सकरेणुर्यथेभः॥६॥

VERSE 6 Meaning: “Sage Maitreya said, “Having got hurt, and attacked through the arrows symbolized by the abusive and harsh words of Hiranyaaksha, our Lord saw mother earth, in a state of fear, as she was perched on the edge and tip of His teeth! He tolerated and put up with this “hurt”, and came out of the “water”, like a king elephant, with his she-elephant, after having attacked by a crocodile!” !

श्रीसुबोधिनी : स तुद्यमान इति। अरिर्हिरण्याक्षः, तस्य दुरुक्तय एव तोमरा भल्लविशेषाः, यैर्गजस्तुद्यते। तथा तुद्यमानोऽपि भीतां गामुपलभ्य तोदं मृषन्नेव अम्बुमध्यान्निरगात्। अयुक्तेऽपि तथा निःसरणे दृष्टान्तः—ग्राहेणाऽऽहतः करेणुसहितो यथेभ इति।

अत्र भगवतो युद्धलीला प्रतिपाद्यत इति, विरोधिनीश्च युद्धसम्भवात्, गदाप्रहार इव विरोधिवचनान्यपि युक्तान्येव। यदि वचनान्यन्यथा व्याख्यायन्ते, तदाऽन्यथा क्रियाऽपि व्याख्येया। सा चेन्नटवद्धाख्याता, तुल्यं वचनेष्वपि। तथापि भक्तानां श्रवणकटुत्वाद्वचनान्यन्यथा व्याख्यायन्ते, न तु स भागवतार्थः। वस्तुतो हिरण्याक्षो भक्तः, भारती च। तथा सति तानि वाक्यानि स्तुतिपराण्येवेति पुनर्व्याख्यायते—अहो इतिस्वभाग्य-मभिनन्दति। वने गोभिरुपनिषद्भिश्चर्यते ज्ञायत इत्यधिकारिविशेषेण

वेदान्तसमधिगम्यो यः, सोऽस्मानिदानीं मृगयतीत्याश्चर्यम्। अत एव भगवन्तं प्रत्याह—हे भगवन्, एहि, अस्मदुद्धारार्थमागच्छ। पृथिवी गमनं न मन्यत इति चेत्तदाह—अज्ञमहीं विमुञ्चेति। अज्ञा चाऽसौ मही च, सा ह्यस्मदुःखं न जानाति। भक्तो हि परदुःखाभिज्ञः, अतः सा त्यक्तव्या। नो रसौकसामर्थे। रस एव ओकः स्थानं येषाम्। वयं रसिका भक्ताः, अतोऽस्मदुद्धारं प्रथमतः कुर्वित्यर्थः। तर्हि पृथिव्याः का गतिरिति चेत्तत्राऽऽह—विश्वसृजेयमर्पितेति। इयं न स्वभावतस्तव स्थाने समागता, किन्तु ब्रह्मणा अर्पिता। अर्पितत्वात् पुनः प्रत्यर्पणं कर्तव्यम्, तदा ब्रह्मैव तदुद्धारं करिष्यतीत्यर्थः। वयं त्वनन्यगतिकाः, इयं तु सगतिकेत्यपि विशेषः। किञ्च, यद्यस्मदुद्धारमकृत्वाऽनया सह गमिष्यसि, तदा परमदयालोस्तव सुखं न भविष्यतीत्याह—न स्वस्ति यास्यसीति। अनुद्धृतस्य मम ईक्षत एव सतोऽनया सह सुखं न यास्यसीत्यर्थः। न हि भक्तमनुद्धृत्य सदयः कश्चिद्भार्यया सुखमश्नुते। देवास्त्वदुद्धारं न मन्यन्त इति चेत्तत्राऽऽह—सुराधमेति। सुरा अधमा यस्मात्। ते हि निकृष्टाः, किं तेषां संमत्येत्यर्थः। ननु श्रान्तोऽहं भूम्युद्धारेण, रूपान्तरेणोद्धरिष्यामीति चेत्तत्राऽऽह—असादितसूकराकृत इति संबोधनम्। न सादिता अवसादं प्रापिता सूकराकृतिर्येन। इदानीमप्येतद्रूपं नाऽवसन्नम्, अतो भूम्युद्धारमकृत्वा मामुद्धरेत्यर्थः। ननु दैवैर्भूम्युद्धारार्थं प्रार्थितोऽहम्, ते हि भूमौ मामाराध्य मुक्ता भविष्यन्ति; अतो बहूपकारसिद्धेर्भूमिरेवोद्धर्तव्येति चेत्तत्राऽऽह—त्वं नः सपत्नैरिति। न सपत्नैः शत्रुभिः सनकादिभिः, तत्सहितैर्देवैर्वा, किमभवाय मोक्षाय भृतो धृतः, भूमौ भगवद्भजनेन मोक्षो भविष्यतीति। तत्तु न भविष्यति, भक्तद्रोहात्। यतोऽस्माकं ते सपत्नाः शत्रवः, न हि भक्तद्रोहे मुक्तिर्भवति। नन्वहमपि भवतां शत्रुरेवेति चेन्नेत्याह—यो मायया हंसीति। त्वं तु असुरान् कापट्येन मारयसे, लोकव्यामोहनार्थम्। वस्तुतस्तेभ्यः सायुज्यं प्रयच्छसि, यतस्ते असुराः; असून् प्राणान्, रान्ति शब्दायन्ते—शब्दयुक्तान् कुर्वन्ति—प्राणघोषं शृण्वन्ति। योगिन इत्यर्थः। प्राणं स्तुवन्तीति वा। न ह्यासन्योपासका मृता भवन्ति, 'मृत्युमत्यमुच्यत' इति श्रुतेः। किञ्च, परोक्षजिद्धवान्। पराणि अक्षाणि इन्द्रियाणि येषाम्, तानेव जयतीति परोक्षजित्। इन्द्रियारामानेव मारयसीत्यर्थः; असुरान्

वा। **परोक्षजित्।** असुरान् लक्ष्मीकृत्य परोक्षं यथा भवति तथा जयतीति। लोकानां स्थानेऽसुरा जिता इति वदति, वस्तुतस्तु तदधीनो भवति, यथा बलिस्थाने। तर्हि समागतेन त्वया किं कर्तव्यमित्यपेक्षायामाह—**त्वामिति।** त्वां संस्थाप्य सहच्छुचो मृजे। तर्हि समागतेन किम्? योगेन, शास्त्रेण वा सम्यक् स्थापनं क्रियतामित्याशङ्क्याऽऽह—**योगमायाबलमिति।** योगमायाया अपि बलं यस्मात्। **‘ज्ञानिनामपि चेतांसि’** इति वाक्यात् योगादिभ्योऽपि योगमायैव बलिष्ठा; तस्या अपि बलं त्वत्तः; स कथं योगेन वशीक्रियत इत्यर्थः। ननु पुरुषरूपं हृदये चिन्त्यताम् **‘एवं पुरा धारणया’** इति वाक्यानुसारेण। तत्राऽऽह—**अल्पपौरुषमिति।** पुरुषसंबन्धि रूपं पौरुषम्, अल्पं पौरुषं यस्मात्। ब्रह्माण्डकोटिविग्रहो भवान्। अत एव त्वामेव संस्थाप्य सकुटुम्बः कृतार्थो भविष्यामि। ननु ज्ञानाभावात् तव कथं मोक्षः? तत्राऽऽह—**हे मूढप्रेति।** मूढेष्वपि प्रकर्षो यस्य, अतस्त्वं मूढानपि कृतार्थान् करोषीति न भक्तिमार्गे ज्ञानापेक्षेत्यर्थः। किञ्च, न केवलमहमेव सकुटुम्बो मुक्तो भविष्यामि, किन्तु सर्व एव भक्ता एवं कृते परमविश्वासेन कृतार्था भविष्यन्तीत्याह—**त्वयि संस्थित इति।** अस्मद्धेतोस्त्वयि संस्थिते सति, भुजच्युतया गदया शीर्णे शीर्षणि च सति, ये च तुभ्यमृषयो देवाश्च बलिं हरन्ति, **चकारात् भक्तेभ्योऽपि,** ते सर्वे अमूला न भविष्यन्ति, सर्व एव समूला भविष्यन्तीत्यर्थः। भगवांश्चेद्दृढये स्थिरो भवति, तदा गदा सुषुम्णानाडी, गतिं ददातीति; भुजानां क्रियाशक्तीनां च्युतिर्यया; तया ब्रह्मरन्ध्रभेदे सति, प्राणादीनां तेन मार्गेण गमने, स्वस्य च भगवति योगे सर्व एव सायुज्यं प्राप्ताः समूला एव भविष्यन्तीत्यर्थः। एवमन्यपराणां शब्दानामन्यपरता योजनीया। तुद्यमाना व्यथायुक्ता ये दैत्याः, तत्सहितो भगवान् भक्तैः कृत्वा जातः। अरयो दुरुक्तितोमरा येषामिति। तेषां परभेदकान्यसद्वाक्यानि कदापि न सन्ति, ते हि भक्ता नारदादयः। तैः कृत्वा हिरण्याक्षादिसहितो भगवान् जात इति तत्संबन्धेन स्वविस्मरणं भवतीति भूमेर्भयम्। दंष्ट्रायाश्च यमत्वात्, तदन्ते स्थिता अपि। भगवदृष्ट्यभावे पुनः स यमो ग्रसिष्यतीति दैत्यभाव एव तेषां तोदात्मकः। तं भगवान् वस्तुतो न सहते। तेषां तद्भावदूरीकरणार्थं यदि दृष्टिर्व्याप्येत(?), तदा भूमेर्भयं भविष्यतीति तेषां तोदं सहन्नेवाऽम्बुमध्यान्निर्गतः जले ते

यद्यपि संस्कर्तव्याः। ननु किमिति तथा कृतवानित्याशङ्क्य
दृष्टान्तमाह—ग्राहेणाहतः, तं गृहीत्वैव यथा करेणुसहितो महागजः।
गजस्तु कालाधीन एवेति ग्रहास्तत्र बाधका भवन्ति, ते चेदबाधकाः,
तदा करेणुसहितो मोदत इति। दैत्यत्वं भगवतो न बाधकमिति
सुखक्रियासाधकत्वात् सेवकस्त्रीसहित एव निर्गत इत्यर्थः॥६॥

एवमुभयसहितस्य भगवतश्चरित्रमुभयेषां हितरूपमाह द्वाभ्याम्—

SRI SUBODHINI: Hiranyaaksha is the enemy (Ari). His bad words were like the hurting, through the sharp metal instrument, used by Mahouts to control the elephants (Ankusa). Though, deeply affected by these abusive words, our Lord saw, that mother earth was getting “fear”, due to this behavior of “aggression” of the demon! Our Lord came out of the ocean, from it’s middle portion. Though, it was not appropriate for our Lord to come out, even then, out of His humility, He came out! — like an elephant comes out, along with his elephant wife, from the lake, having got released from the grasp of a crocodile!

Here, the “Leela” of fighting, by our Lord, will be described. Only enemies fight with each other! The abusive words, uttered by Hiranyaaksha, have been compared to the blows, inflicted by a mace!

(1) Our Sri Mahaprabhuji says now, that he will interpret the meanings of these “words”, used by the demon, in a “different” way. — though such a commentary, may not be the meaning “intended” by Sri Bhagavatam. He says that, if we consider the true reality, then Hiranyaaksha was a true “Bhaktha” (devotee) of our Lord, and the “words” (Vaani = Saraswati) are also of our Lord’s devotees.! **HENCE, THE “WORDS” SPOKEN BY HIRANYAAKSHA ARE REALLY A**

“PRAISE” OF OUR LORD ONLY. Our Sri Mahaprabhuji gives therefore, a commentary, on this singing of “praise” of our Lord, in the following way!

(2) The word “Aho” (oh!) is used by Hiranyaaksha, to acknowledge and praise his own great “fortune” (Bhāgyam). Through the word “Vanagocharaha”, he describes the most exalted divine form and true reality of our Lord! Our Lord’s “principle” (Tatwam) is realized, through the holy scriptures, like the Upanishads. Deserving devout devotees are able to realize our Lord’s real “truth”, only through the system of “Vedanta”! Hiranyaaksha expresses utter surprise, by telling that, “I am now having the “Darsan” of the highest truth and principle (i.e. our Lord) and our Lord is, in turn, searching for all of us! This is, indeed, a matter for great “surprise”!

(3) In the verse, it is said that, “Oh Lord! Please come over here, and redeem us.” If the Lord were to tell that, “I cannot leave this earth and come to you”, for this, Hiranyaaksha says that, “this earth is “foolish”. Please do not consider her, as of any consequence! — especially when she is unable to appreciate my sorrow, as she is foolish! Usually, a true devotee always appreciates the sorrow of everyone! Hence, Oh Lord! please give her up!” If the Lord were to retort, as to “why I have to give up this earth?” On this, the demon says, “for the sake of us, your blissful devotees,, You should give up this foolish earth! Hence, please confer your auspicious benefits on us, who are your loving devotees, by giving up, this earth!” If the Lord were to ask him, “even if I redeem you, what will be the fate of this earth, then? To this, the demon

replies that, "this earth did not come here, due to her inherent nature! (i.e. out of her love for You). She has come here only, after being offered by Lord Brahma! Hence, the best course of action for You, is to return her to Lord Brahma only! Lord Brahma will redeem her by himself! We have no one else, than You, Oh Lord! as our "refuge"! Earth has Lord Brahma, as her "refuge"! Hence, You should not be worried about the fate of this earth. Oh Lord! if You were to go away from here, without redeeming us, then, You will not attain internal peace and joy, as by nature, You are a very compassionate Lord! In other words, without redeeming me, if You lead your life, with this earth, then, You will not attain any happiness! Although, You are "compassionate", if You do not redeem me, your Bhaktha, then, You will never get any happiness from any other "woman" either!" If the Lord were to say, "I am ready to redeem you. But, will the celestials accept this action of mine?" On this, Hiranyaaksha says that "the celestials are of a much lower grade than You! They are petty and downtrodden! We do not need their wealth at all!" If the Lord were to tell that, "I am now tired, after redeeming this earth, from the Rasaatala region, and I will take another form to redeem you". For this, the demon replies that, "Oh Lord! your "form" as a big "boar" is not giving any trouble or sorrow at all! You are not really tired at all, while redeeming this earth! Hence, please give up the task of redeeming this earth, and in the first instance, please redeem me!" If the Lord were to say that, "the celestials have prayed to Me, to redeem this earth, so that, they would reside on this earth, and will attain "liberation", after worshipping Me! Moreover, as many

persons will get “benefits” through My actions, I should first redeem this earth!”

(4) For the above opinion of our Lord, the demon replies that, “have my enemies viz. the Sanakaadi sages and their celestial friends attained “liberation” by worshipping you, while remaining on this earth? Have they accepted you as the Lord, for this sake? In fact, they will never get “liberation” especially, when they have offended your devotees! They are our enemies!” The demon added that, “you are not in reality, our enemy at all! Because, you only “infatuate” everyone. Your “Leela” of killing us, is your “show” only! In reality, by killing us, you redeem and liberate us only! You, in fact, confer on us, the liberation of “union” (Saayujyam) with You! We are “Asuraas” - the meaning of which is, that we are able to hear the “sounds” of peace of the vital airs (Praana)! In this way, we are considered as “Yogis”! We, as Yogis, have conquered “death” – as we worship the most important “vital air of Asaanya”! Even the Vedas say this.

“Oh Lord! You kill only those, who are attached to their “senses”, and You conquer the demons, while keeping them as “targets” only (for victory, and not to kill).”

In this world, people usually say, that the Lord destroys all the demons, after conquering them. But, in reality, the Lord Himself comes under the control of the demons, as OUR LORD HAD BECOME THE GATEKEEPER OF KING MAHAABALI!”

If the Lord, were to ask the demon, as to why, he has come now here i.e. what is his task

or aim? To this, Hiranyaaksha replies that, "I will establish You here, and through this, I will remove the sorrow of my friends!" If the Lord were to comment that, "what is the gain, which you will attain by coming over to Me; whereas you could attain the same benefits, through the practice of "Yoga", or proper observance of the ways, as prescribed in the scriptures? On this, the demon replies that, "Even "Yogamaya" is able to get power, through your power and grace only! You are the most powerful and Omnipotent One Lord of this Universe! As told by You, in the Gita, the power of "Yogamaya" attains "Jnana" only through You, along with it's "power and strength"! It is You, who has given the power to "Yogamaya". Due to this, I cannot make You come under my control, through Yoga and other methods."

If the Lord were to say that, "do not doubt on the efficacy of the "Yoga" methods! Please meditate on Me, as the Primordial Lord (Purusha) in your heart! I have given instructions about this, in the second chapter of 2nd canto! (YEVAM PURAA DHARANAYA — verse)." On this, Hiranyaaksha replies, that the Primordial Lord present, in the heart, is not our Lord Sri Purushothama. He is "small and lower" (Alpa) category divine presence only! — with limited powers. You, Oh Lord! have the "body" of the crores of Universes, and You have this omnipotent power! Due to this, I would establish and worship You only, here, and through this, I will become fulfilled, along with my family."

The Lord may now retort by telling that, "You have no "Jnana" at all! How can you attain "liberation", then? For this, the demon replies that, "Oh Lord! even

in the foolish persons like me, your glory is present. You have redeemed many "foolish" persons also, who lacked "knowledge". Hence, in this path of "Bhakthi" to You, there is no necessity to have "Jnana", in me! On my "liberation" at your hands, every other devotee will get faith and confidence in You, and through this, they will also get fulfilled!"

"Oh Lord! You will reside in us, in a most beautiful way — even after your head is broken through the blow of my mace! The sages and the celestials, who offer "oblations" to You (including the devotees), are not purified at all, as they continue to be with their own "basis" only! (i.e. they do not give up their own basis, and totally attain You, who is the "basis" (Aadhaar) of everyone!)

"When You, Oh Lord! come and stay in our hearts, then our mace becomes the "vertebra column" (Sushumna Naadi), as it is your "mace", (Gada) which gives the benefit of "liberation"!; and this mace becoming our "vertebra column" gives us the "Gati" of "Moksha"! How? This column makes the powers of action, as "powerless", and breaks open, the "hole of Brahman", situated on the top of our heads! Then, it makes the vital air to go out of this hole, and in this way, our "Jeeva" meets and merges with our Lord! In this way, we will attain You only (Samoola), who is the "basis" of everyone!" This is the purport.

Our Sri Mahaprabhuji says that, all other words used, in this verse, should also be interpreted in this way. In this (6th) verse, it is said, that our Lord had become the "friend and associate" of the sorrowing demons, for the sake of His devotees only!

The words of the devotees never ever hurt anyone or give sorrow to anyone! For the sake of these devotees only, our Lord has become the "associate and friend" of Hiranyaaksha! Due to this "friendship" with the demon only, mother earth got afraid! — that, "the Lord may forget her! "The teeth, on which I am now staying, is of the form of Lord Yama (death)! Because of the "vision" of our Lord only, Lord Yama is not destroying me! If the Lord's "vision" does not fall on me, then Lord Yama will "eat" me up!" This sort of "demoniac" attitude of earth only caused it's sorrow and pain! Our Lord could not tolerate this attitude! With a view to remove this attitude of mother earth, our Lord came out of the ocean water, while tolerating her pain and fear! The Lord also felt that, mother earth will get more fear, if He were to put His "vision" on her! Why did the Lord come out, in the open? He could have purified mother earth inside the "water" only! This "doubt" is removed through an example. Like an elephant comes out of water, along with the she-elephant, on being harassed by a crocodile! Our Lord never felt, that this demon was a "disturbance" for Him, when He was carrying mother earth to a safer place! But, He came outside, so that He could remain with earth, in a more comfortable and happy way — especially when mother earth, being His "wife", was getting fear, due to the presence of the demon. This is the purport.

In this way, the "Leela" (story) of our Lord, who was present with them both (mother earth and Hiranyaaksha), became beneficial to "both" — as per the following verse.

then? For this, the demon replies that, "Oh Lord! even

तं निःसरन्तं सलिलादनु द्रुतो-

हिरण्यकेशो द्विरदं यथा झषः।

करालदंष्ट्रोऽशनिनिःस्वनोऽब्रवीदगतहियां-

किं त्वसतां विगर्हितम्॥७॥

VERSE 7 Meaning: "Our Lord began to come out of this water. At this time, like a crocodile attacks from behind, an elephant, Hiranyaaksha of yellow hair and sharp teeth, came behind our Lord, and began to speak very harsh words, which resembled the attack of Vajra weapon itself! He said, "You are not even bashful in running away from here! It is, indeed, very true, that evil-minded and untruthful persons (like You) never back out of doing grossly wrong actions! (of an evil nature)."

श्रीसुबोधिनी : तं निःसरन्तमिति। प्रथमं हिरण्याक्षस्य कृतार्थतामाह-तं भगवन्तं सलिलान्निःसरन्तमनुद्रुतः। यदैव भगवान् सलिलान्निर्गतः, तदैव भगवत्सायुज्यार्थम्, सैन्धवखिल्यवत्, अनु पश्चात् द्रुतः, कठिनभावं त्यक्तवान्। दैत्यत्वं गतमित्यर्थः। यथाऽग्निसन्निधाने घृतं विलीनं भवति तथेति द्रुतपदं ज्ञापयति। प्रातीतिकार्थं तु सङ्गे धावन्नागत इत्यर्थः। ततः किं जातमित्याकाङ्क्षायामाह-हिरण्यकेश इति। सूर्यमण्डलस्थिता मूर्तिर्भगवतो हिरण्यकेशरूपा भवति, अतस्तादृशं रूपं गृहीतवानित्यर्थः। ननु भगवत्सन्निधिमात्रेण कथमस्य दिव्यरूपप्राप्तिरित्याशङ्क्याऽऽह-द्विरदं गजेन्द्रमनु यथा झषो हूहूर्गन्धर्वो दिव्यरूपं प्राप्तवान् तथेत्यर्थः। प्रासङ्गिकं फलमेतज्जातमित्युक्तम्, उत्तमं फलं वक्ष्यति सायुज्यात्मकम्। ननु तस्य मृत्युः किं जात इत्याशङ्क्याऽऽह-करालदंष्ट्र इति। करालेषु दंष्ट्रा यस्येति। करो भगवदीयोऽलं येषां भगवद्वध्याः, तेष्वेव दंष्ट्रारूपो यमो गत इत्यर्थः। अथवा, करालेषु सुदर्शनादिष्वेवाऽस्यापि मृत्युः स्थितः। नु बाधका ग्रहाः किं जातस्तत्राऽह-अशनिनिःस्वन इति। शनिरहितानामदुष्टानां

ग्रहाणां नितरां स्वनो यत्र। सर्व एव शुभग्रहा एकीभूता इति ग्रहदोषो निवृत्त इत्यर्थः। अत एव भगवन्तं प्रत्याह—गतहियामिति। हिशब्देन देहाद्यभिमानरूपाः सर्व एव धर्मा उक्ताः। तुशब्देन तेषां पूर्वधर्मराहित्यमुक्तम्। एवं मुक्तजीवानां निस्त्रैगुण्ये विचरतां किं विगर्हितमिति प्रश्नार्थः। तत्रापि अः कृष्णः, तस्य सतां परमभक्तानाम्। यद्यपि निस्त्रैगुण्याः, तथापि भक्तविरोधिनः पदार्थाः कर्तव्या न वेति सन्देहात् प्रश्नः। प्रतीयमानपक्षे तु शीघ्रं भगवन्तमनुद्भुतः। तस्य तथा सामर्थ्यसूचकम्—हिरण्यकेश इति। तस्य गतिप्रतिबन्धकोऽपि जात इति दृष्टान्तः। ननु युद्धार्थिनो युद्धादाने कथं क्रोधस्तत्राऽऽह—कराला दंष्ट्रा यस्येति। स्वभावतः क्रोधयुक्त इत्यर्थः। अनेन मारयितुमेव प्रवृत्त इत्युक्तं भवति। तथापि स्वस्य वीर्यगर्वात् मारणमकृत्यै, मम वचनमेव वज्रतुल्यमिति दुष्टेनैव वचनेन तथोक्तवानित्याह—अशनि निःस्वनोऽब्रवीदिति। ‘आहूतो न निवर्तेत’ इति शास्त्रात् युद्धार्थमाकारितस्य पलायनं शूराणां लज्जाजनकमपि भवति। अतो मुख्यधर्मलज्जापरित्यागे केवलं प्राणरक्षकाणां किं विगर्हितमित्युपहासः। असत्यदेन धर्मराहित्यमप्युक्तम्। अनेन स्वनिवृत्त्यर्थं युद्धायोग्यता निरूपिता। अत एव भगवान् स निवर्तिष्यतीति तदाक्षेपकाणि वचनान्युक्तवान्, यथा न निवर्तेत॥७॥

एवमुक्तो भगवान् शीघ्रं भूमिस्थापनकार्यं कृतवानित्याह—

SRI SUBODHINI: In the first instance, the “act of gratefulness” of the demon is mentioned. He ran after our Lord, who was coming out of this “water”, so that “let me attain “union” (Saayujyam) with our Lord, in such a way, like a grain of salt merges totally in water.” He ran “behind” — the purport of this is that, he gave up his cruel hard attitude! Like, when the fire is very near, ghee melts away! In the same way, Hiranyaaksha gave up his original cruel character and attitude. He ran behind our Lord. Why? On this, it is said, that the golden rays of our Lord, who is situated, in the middle of the sun

(Hiranyakesaha) i.e. our Lord is “golden” in color and hue! He also became of this “form” (i.e. like our Lord). His hair also became “yellow gold” in color. How did he attain such a form, through his mere presence, near to our Lord?. Answering this, it is said that, “LIKE THE GANDHARVA “HUHU”, ATTAINED A DIVINE FORM, FOR GOING BEHIND GAJENDRA, AFTER CATCHING HOLD OF HIS FEET!” This benefit attained by demon Hiranyaaksha at this time was only “situational”. The highest benefit of “union” with our Lord will be told later!

Our Lord’s “hands” always protect and save His devotees! His hands only become His teeth! Eventually, Hiranyaaksha will be killed, through our Lord’s Sudarsana discus and other hard weapons. At this time, the blemish of any malefic planets also got mitigated.

It is said, that Hiranyaaksha ran behind our Lord, very quickly. He got this ability to run after our Lord, as his hair had become “golden”, through the grace and nearness to our Lord! He had come to fight. But he did not get an opportunity to fight. Did he get anger? On this, it is said, that as he had very sharp crooked teeth, by nature, he was full of anger. Due to this, it is said that, he was prepared to kill our Lord only! But, through the “pride” of his own courage and valor, he did not actually kill our Lord! He thought, “my words are equal to the powerful Vajra weapon”. Hence, using abusive words, he began to say, “running away, after being called to fight, is an act of extreme dishonor to warriors! He told, “You are interested to keep your life, by giving up your honor. This is condemnable!” In this way, the demon taunted our Lord!

He also charged our Lord, as lacking adherence to “Dharma” (Asat). Our Lord thought, that by fighting with him, he will stop his predations. But he did not stop, and he continued to fight. Due to this, our Lord also will utter “insulting” words, through verse no.12, to come.

Our Lord, now established mother earth in a proper place - as per the following verse.

स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम्।
अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरेः॥८॥

VERSE 8 Meaning: Our Lord lifted mother earth above water. With a view to keep her in a stable way, he blessed her, with his power of being the “basis” of this universe!. He placed her at a place, which is frequented by the cows!—while the demon Hiranyaaksha was watching all this! Lord Brahma, at this time, rendered the “Praise” of our Lord! The celestial dieties also showered flowers, on our Lord, from the sky!”

श्रीसुबोधिनी : स गामुदस्तादिति। स भगवान्, सलिलस्य उदस्तादुपरि। गोचरे निर्भयदेशे; तत्रैव हि गावश्चरन्तीति। वैकुण्ठे वा स्थित्वा यत्पश्यति तत्स्थानं गोचरमित्युच्यते। ज्योतिर्मण्डलमध्ये वा, अत एव तत्राऽतिप्रकाशः। तादृशे स्थाने गां विन्यस्य, तत्स्थानरक्षकदेवेषु न्यासमिव स्थापयित्वा, तस्यां देवानां भगवदीयमिति ज्ञापनार्थं स्वसत्त्वमदधात्। अत एवाऽस्यां पृथिव्यां सर्वत्र भगवन्मूर्तयः, भगवदुणाः, भक्ताश्च तिष्ठन्ति। स्वसत्त्वं नाम शुद्ध सत्त्वगुणम्। तदेव हि धारकं सामर्थ्यं रूपं च। एवं कृते देवानां संतोषो जात इति तैः स्तोत्रं पुष्पवृष्टिश्च कृतेत्याह—अभिष्टुत इति। विश्वसृजा अभिष्टुतः, विबुधैः प्रसूनवर्षैश्चाऽभिवर्षितः; उभयमुभयेषां वा। पूर्वं हिरण्याक्षस्य युद्धाकरणे अवज्ञा जाता, तां निराकर्तुमाह—पश्यतोऽरेरिति। उत्कर्षो ह्यरिदृष्टः परममुत्कर्षं संपादयतीति च। स्तुतिपक्षे किमिति देवैरभितः स्तुतः, पुष्पवृष्टिश्च कृतेत्याकाङ्क्षायामाह—अरेः पश्यत इति। नैतत्स्तोत्रादिकं

काम्यम्, नित्याच्चाऽतिरिक्तम्; अतो नैमित्तिकमिति ज्ञापयितुं निमित्तद्वयं निर्दिशति। भूमौ समागतायां सर्वत्र यागादिधर्मा भविष्यन्ति, ते सर्वे द्रष्टव्याः; तथाऽनुग्रहार्थं स्तोत्रकरणम्। पश्यतो हेतोः। स्वस्यैव रूपं पश्यद्भविष्यतीति स्तुत्या प्रसन्नस्तथा करिष्यति। प्रसूनवृष्टिश्चाऽरेर्हेतोः, देवानां शत्रुभयं महत्, तद्व्यावृत्त्यर्थं च। अस्मत्समृद्धिर्भवन्निमित्तमिति ज्ञापयितुं तथा करणम्॥८॥

भगवानेवं भूमिं कृतार्थां कृत्वा भक्तहिरण्याक्षप्रश्ने उत्तरं दातुमुपक्रमं कृतवानित्याह—

SRI SUBODHINI: Our Lord placed mother earth, at a safer place, on the upper regions of this ocean, where there are cows! Our Lord desired to see this place, where there will be cows, while He was at Sri Vaikuntam! Alternately, our Lord placed this earth, in the midst of the circle of stars! — as there will be special brilliance in this place! Our Lord established His powers also on this earth, and instructed the celestial deities to safeguard her. The strength of “Satwa” of the celestial deities, belongs to our Lord only. Due to this reason, usually, on this earth, there is the presence of our Lord, everywhere! As a result of this, at many places, there is the singing of the “virtues and Leelas” of our Lord too! We also see many true devotees of our Lord, residing on this earth. Our Lord’s strength consists of pure “Satwa” quality! When the Lord established mother earth, firmly, in His way, the celestials became happy. Due to this joy, they rendered a “praise” (Stuti) of our Lord, along with the showering of flowers. In fact, Lord Brahma rendered the “praise”.

In this way, our Lord was honored, praised and admired (respected) by all the celestials, when His enemy Hiranyaaksha was actually seeing this. This “praise” and showering of flowers were not done, by the celestials,

with a “desire or motive”, (Sakaama) in their mind. This was done, due to two reasons. (1) Due to the reestablishment of mother earth, the celestials thanked our Lord, as sacrifices and oblations will be offered to them, from now onwards. (2) All the celestials will now be seen, as free, and this was due to the grace of our Lord, i.e. our Lord will, see the celestials, who are His own “forms” only, when the sacrifices are performed on this earth.

The celestials showered the flowers on our Lord, not only due to their fear of the demon, but also to express their gratitude to our Lord, and to acknowledge, that all their prosperity and bounty, is due to the grace of our Lord only, and all this, is offered to our Lord, as it really belongs to Him only!

In this way, our Lord made mother earth happy and He now begins, as per the following verse, to reply to the question of His devotee Hiranyaaksha.

परानुषक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम्।

मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसन्तं बभाषे॥१॥

VERSE 9 Meaning: “Then, our Lord Sri Hari, saw Hiranyaaksha coming behind Him, having taken a huge mace, in his hand! He was seen wearing golden ornaments and an extraordinary shield! He was also hurting the vital parts of our Lord, through his constant, hurtful and abusive taunts! Though our Lord had intense anger in him, He began to reply, with a smile on His face!”

श्रीसुबोधिनी : ननु भगवान् किमर्थमुत्तरं प्रयच्छतीत्याशङ्क्याह—
परानुषक्तमिति। परस्मिन्ब्रह्मण्यनुषक्तम्। यो हि सन्मार्गे गन्तुमिच्छति,
स उपदेष्टव्य इत्यर्थः। ननु तथापि भगवदुक्तं न ग्रहीष्यतीत्याशङ्का

वारयति—**तपनीयोपकल्पमिति**। अत्यन्तं तापयोग्य उपकल्पो यस्य। तस्य देहेन्द्रियसामग्री सर्वाऽपि परमतपसा सिद्धा; अतस्तपसा एतन्नाऽश्नुते। किञ्च—**महागदमिति**। महानगदोऽस्य। सर्वरोगनिवर्त्तिका महती भक्तिस्तस्य वर्तत इति स एव तस्य महानगदः। तथापि कालादिजनितबुद्धिदोषसम्भवात् कथमेकान्ततो वाक्यग्रहणमित्याशङ्क्याऽऽह—**काञ्चनचित्रदंशमिति**। काञ्चनाऽलौकिकीं भक्तिं प्रति चित्रो दंशो यस्य। भगवत हि तथा चिह्नं कृतमस्ति, येन परमा भक्तिरुत्पत्स्यते। मुनीनां शापलक्षणो दंशो विचित्रो भवति; देहस्थितमसमचीनं दूरीकरोति, स्वतन्त्रभक्तिं च स्थापयति। लोके हि सर्पादिना दष्टो विपरीतो भवति। अत एव मर्माणि स्वस्य पापच्छिद्राण्यभीक्ष्यं प्रकर्षेण **तुदन्तम्**; परममिन्द्रियनिग्रहं कुर्वन्तम्। अतः सर्वसाधनयुक्तत्वादयमुपदेष्टव्यः। ननु **‘ईश्वराज्ञानमन्विच्छेत्’** इति वाक्यात् महादेव एव तमुपदेक्ष्यति, किं स्वोपदेशेनेत्याशङ्क्याह—**दुरुक्तैः प्रचण्डमन्युरिति**। यद्यपि महादेवो गुरुर्भवति, तथापि दुरुक्तैः प्रचण्डो भवति, अवाच्यानि बहूनि सन्तीति। प्रकृष्टा वा चण्डिका यस्य। तत्र गते सा व्यामोहयेत्, लोकाश्चाऽन्यथा वदेयुः। प्रचण्डो मन्युर्यस्येति। **मन्युः** शिवः। सर्वथा गुणातीतस्य भक्तिरसास्वादनं न भविष्यतीति प्रकर्षेण हसन्। व्यामोहनमपि फलपर्यवसायीति प्रकर्षः। तं पूर्वप्रश्नकारिणं बभाषे। उत्तरदानेन सन्देहं दूरीकृतवानित्यर्थः।

कथापक्षे तु भगवान् भूमिं स्थापयित्वा तद्वधं करिष्यन् वचनैः क्रुद्धं करोतीत्याह—**परानुषक्तमिति**। परा पृष्ठतोऽनुषक्तम्, यदि देवानां पुरस्कारं दृष्ट्वा गच्छेद्गच्छेदेव, न गच्छतीति मारणीयः। ननु सर्वात्मा भगवान् कथं नोपेक्षते? तत्राऽऽह—**तपनीयोपकल्पमिति**। तपनीयं सुवर्णमयमुपकल्पमङ्गदादिकं यस्य। अनेन तस्य चाऽहंकारो निरूपितः। तस्य वा उपकल्पं प्राप्तदैत्यादिसामग्री सम्यक् तपनीया, अतो मारणीय इत्यर्थः। युद्धयोगोऽपि भवतीत्याह—**महागदमिति**। महती गदा यस्य। काञ्चनं सुवर्णमयं चित्रं दंशं यस्य। स्वरक्षायां कवचम्, परमारणार्थं गदा। परप्रोत्सहनार्थं चाऽभीक्ष्यं मर्माणि प्रकर्षेण तुदन्तम्। भक्तानुरोधेन यद्भगवानलौकिकं करोति, तन्मर्मेत्युच्यते। लौकिकभक्तवाक्यव्यावृत्त्यर्थम्—**दुरुक्तैरिति**। एक एवाऽर्थः

सुशब्दैरनिष्टशब्दैश्चोच्यत इष्टद्विष्टभेदेन; यथा जेता, यथा घातुक इति। अतो निर्दुष्टपूर्णगुणा अपि भगवतो दुरुक्तैरुच्यमाना मर्मरूपतामापन्नाः, अत एव तत्स्पर्शं तुदन्ति। भगवदपकर्षं श्रुत्वा अन्तः स्थितो महादेवस्तद्विधार्थं प्रचण्डो जात इति प्रचण्डमन्युरित्युक्तम्। प्रहसितं युद्धसमारम्भोत्साहसूचकम्। तमिति पूर्वोक्तदुष्टवाक्यम्। तमालक्ष्य बभाषे॥९॥

शत्रुभावं पुरस्कृत्य यथा तेनाऽवध्यान्युक्तानि, तथा भगवानप्याह त्रिभिः—

SRI SUBODHINI: Some may doubt, as to why, our Lord decided to reply to this demon (i.e. He could have just destroyed him!). On this, it is said, that Hiranyaaksha was attached to our Lord, who is the highest Brahman! From this, we can realize, that the demon, really was interested to follow the path of noble saints, and due to this, our Lord realized, that he deserves to be replied! The body, senses and everything else of this demon had become “pure”, through intense penance. Hence, he deserved to listen to the “advice” of our Lord, which is compared to a great ‘medicine’, which will mitigate all the diseases, in him!

A doubt may arise here. Hiranyaaksha, though a great devotee, may not accept the advice of our Lord, due to the blemish, created by the factor of “time” (Kaala)! This doubt is removed by telling, that Hiranyaaksha had supernatural “Bhakthi” to our Lord, due to which, all the blemish in his body, had been got rid off! Due to this, our Lord had blessed him, with the highest Bhakthi. In fact, even the curse given by the Sanakaadi brothers, was also an extraordinary indication, that, the curse will remove all the blemish and impurities of the body, and bless both of them, with true “Bhakthi” to our Lord!

It is said, further, that the demon Hiranyaaksha gave, again and again, pain to his own “sins” —

meaning, that he was destroying constantly his "senses" to prevent their domination over him! Due to this deserving nature (of being an ideal devotee), Hiranyaaksha was given the wholesome "advice" by our Lord.

It is said, in the scriptures, that, "a devotee should have desire to attain "Jnana", from Lord Siva." As per this saying, the Lord desired, that Lord Siva will instruct and advice this demon, as He is the Guru of everyone! But he gets upset and angry, through the abusive words! But, anyway, this demon will go back to Lord Siva (after death). Lord Siva, being always established in a state, beyond the three "Gunas" (Gunaateeta), would not give instructions on the "bliss of Bhakthi" to this demon. Due to this, our Lord laughed out, and removed the doubt of Hiranyaaksha, by giving His reply. This is the true purport of this event, as our Lord always confers His grace only, although outwardly His "Leela" may appear as "punishment"!

When, our Lord is the "Aatma" of everyone, He could have ignored the "action" of Hiranyaaksha! On this, it is said, that Hiranyaaksha had still in him, the negative propensity of "ego and pride" — that is why, he was showing off his own glory, by wearing armlets made of gold! Moreover, our Lord desired to destroy all his "supports", by way of his followers and weapons! — especially, when he was now ready to fight with the mace in his hand! He has also "worn" a shield made out of gold to protect himself! He has kept the mace in his hand to kill others! He was making our Lord enthusiastic to fight with him, by attacking again and again, the vital parts of our Lord!"

Here, our Sri Mahaprabhuji (as he has up to now

interpreted everything, from the stand point of our Lord and His beloved devotee) explains the inner meaning of this verse. The "Marma" has many meanings viz. vital part, secret (i.e. inability to understand the true purport) etc. Our Sri Mahaprabhuji says here, that THE SUPERNATURAL "LEELAS", WHICH OUR LORD ENACTS FOR PLEASING (BENEFITTING) HIS ARDENT AND BELOVED DEVOTEES, ARE ALSO CALLED AS "MARMA" (SECRET). Of course, ordinary devotees are not in this category.

It is said here, by our Sri Mahaprabhuji, that on listening to the abusive words of this demon, Lord Siva, who was seated inside our Lord's heart got very angry, and became ready to kill the demon. That is why, the reference to great and intense "anger" (Prachantda Manyuhu) has been made. Our Lord laughed out, aloud — as laughter usually gives enthusiasm for the commencement of a battle! The word "Tam" (he) indicates Hiranyakasipu, who had abused our Lord.

Treating his "enmity" as real, our Lord also, through the following 3 verses, retorts back, replying to the abusive words of Hiranyaaksha.

श्रीभगवानुवाच।

सत्यं वयं भो वनगोचरा मृगा युष्मद्विधान्मृगये ग्रामसिंहान्।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकत्थनं तव गृह्णन्त्यभद्र॥१०॥

VERSE 10 Meaning: "Our Lord replied, "Your statement is truthful indeed! Yes, I am an animal, who lives in the forest only! That is why, I am always seeking out animals like you, who are like

the dogs, which are treated, as the "lion of the village"! Oh! Degraded but courageous demon! I never give credence to the proud words uttered, by persons like you, who is now bound, by the pangs of death!"

श्रीसुबोधिनी : सत्यमिति। भो इति सामान्यतः संबोधनम्, भगवद्विरोधिनो नाम न ग्राह्यमिति ज्ञापनार्थम्। वयं वन एव गोचरा दृश्याः, न तु गृहे। सत्यमेवैतत्। वने जले वा तव गोचरा जाता इत्यपि सत्यम्। मृग इति यदुक्तम्, तदपि सत्यमेव। मृगयन्तीति मृगाः। अस्मासु सर्व एव यौगिकोऽर्थः सिध्यति, यतो वयं सर्वकर्तारः सर्वशब्दवाच्याश्च। प्रकृते यदुक्तं मृगा वध्या इति, तत्राऽप्यस्माकं योगोऽस्तीत्याह—**मृगा इति।** मृगयन्तीति मृगाः। पारधावपि ये हन्यन्ते, ते ग्रामसिंहान् मृगयन्तीति। श्वानो हि तन्मारकाः, न हि तव्यतिरेके पारधिर्भवति, 'श्वा मृगग्रहणे शुचिः' इति वाक्यसिद्धवात्। परमत्र कश्चन विशेषोऽस्तीति सिद्धमर्थमनुपवदति—**युष्मद्विधानिति।** यादृशा वयं मृगाः, तादृशा एव ग्रामसिंह भवन्तीति। यदि मृगत्वेन स्तूयते, तदाऽस्माभिरपि सिंहत्वेन स्तूयत इति तथा वचनम्। अथ यदि निन्दार्थमुच्यते, तद्वाधितार्थत्वात् विपरीतार्थत्वाच्चाऽप्रमाणमिति न गृह्णीम इत्याह—**न मृत्युपाशैरिति।** देवदैत्ययोः साधारणविरोधप्रतिपादनार्थं बहुवचनम्। उत्तरार्द्धे तु निन्दनं तेनैव कृतमित्येकवचनम्। सर्वे च निन्दिता इति देवपक्षे तु बहुवचनमेव। यदि कोऽपि त्वद्वचनमङ्गीकुर्यात्, तदाऽस्माभिरप्यङ्गीक्रियते। अनङ्गीकारे हेतुः—**मृत्युपाशैः प्रतिमुक्तस्येति।** यथा सन्निपाती वल्गति, तदा मृत्युपाशैः प्रतिमुक्तो बद्धः। एकेनाऽपि पाशेन बद्धो न मुच्यते, किं पुनर्बहुभिः। तस्य तस्मिन् दिवसे कालकर्मस्वभावा भगवांश्च, सर्व एव मारकत्वेनोपस्थिता इति पाशबाहुल्यम्। प्रतिकूलतया मुक्तः **प्रतिमुक्त इति।** किञ्च, वीरा हि वाक्यं न गृह्णन्ति, किन्तु कृतिमेव। तत्राऽपि विकत्थनं न गृह्णन्ति। युद्धभूमौ सिद्धं जसयादिकमन्यत्र कीर्त्यते, तत्रैव विकत्थनं कृतिविरुद्धं को वा गृह्णीयात्? तत्रापि तव, एकानिनोऽसहायस्य। माहात्म्यं च चोरवदुपद्रवकर्तृत्वादित्याह—**हे अभद्रेति।** अभद्रं पापम्। पापकर्ता प्रसिद्धोऽपि अपकीर्तिहेतुरेव॥१०॥

यद्यप्यधर्मकर्तृत्वेन वयं निर्दिष्टा 'महीं विमुञ्च' इति, तत्राप्युत्तरमुच्यते—

SRI SUBODHINI: "Bho" (oh!) — this is an ordinary addressal. This causal addressal has been given by our Lord, as He desired, not to take the name of His enemy! He said, "usually, I can be seen only in the forest! — not in "houses". This is what you said, and this is, indeed, truthful! That is why, I am able to see you, now, both in the forest and in "water". You have called Me as an "animal" (Mriga) i.e. those persons, who seek out and roam, are also called as "animals"! Every type of "Yogic" meaning becomes appropriate to me! — especially, when I am the "doer" of everything, everything told i.e. all words, pertain to Me only! You have told, that an "animal" deserves to be killed. This statement made by you is also right! I accept your view! The word "Mriga" means "to search for". This also means hunting, and then killing after spotting! Usually, at the time of hunting, dogs are also taken to chase and spot, wild animals.

The Lord says further, "You have called me as an animal. I will also call you, as the animal of the village viz. dog! If you had called me, as an "animal", with a view to condemn me, then, it is untruthful!" Our Lord has called Hiranyaaksha, as "Abhadra" (inauspicious one)." "If anyone will accept your view (about Me), then I will also accept your views. But, no one has approved of your views, as you are bound by many "chains", (Paasam) such as time, (Kaala), action (Karma) and your own attitude (Swabhaavam). Your misplaced glory and pride are so harmful, like that of a violent robber!" Hiranyaaksha's addressal as "the inauspicious one", is due to his "ill fame", attained through his sinful nature, and being famous as one,

who gives sorrow to everyone, by committing sins!

Hiranyaaksha had told our Lord, "Give up this earth, as you are doing an "unrighteous" action." (Adharma Kartha). To this, our Lord replies as under.

एते वयं न्यासहरा रसौकसां गतहियो गदया द्रावितास्ते।

तिष्ठामहेऽथापि कथंचिदाजौ स्थेयं क्व यामो बलिनोत्पाद्य वैरम्॥११॥

VERSE 11 Meaning: "Yes! I have, stolen away, this earth, from the residents of Rasaatala region! I have given up my bashfulness and come here, fleeing, being afraid of your Mace! I do not have that much capacity or strength, through which, I will be able to withstand a matchless warrior like you, in a battle! Even then, I am standing before you, somehow! Where can I go away also, after fostering enmity, with such a strong and great person, like you?!"

श्रीसुबोधिनी : एते वयमिति। ये भवत्संबन्धिनो न्यासहराः, ते वयमेते। स्वरूपप्रदर्शनेन चौरत्वं निराकृत्य प्रभुत्वं स्थापितम्। न तु चौरत्वस्यैवानुवादः। अनेन यज्ञोऽहमित्यप्युक्तम्। न वा यथोचितं कर्तव्यमिति निवेदनमर्थः। वक्रोक्तावपि सत्यत्वान्यासहरणस्यैते वयमिति निर्देशो दूषणाङ्गीकारपरः स्यात्, अनुवादत्वाभावात्। यदप्युक्तं गतहियामिति, तत्राऽऽह—गतहिय इति। युद्धमकृत्वा ये पलायन्ते विकल्थन्ते च, ते गतहियः। एतदपि सत्यमेव, न हि ह्रीमान् सेवकेन युध्यते। गता प्राप्ता ह्रीर्येनेति वा, 'त्रयो वै गतश्रियः' इत्यत्र तथा निर्णयात्। अन्तर्बाधहेतावपि स्वकीय एव बाधहेतुपदार्थपरित्यागो गतहीत्वम् बहिस्तथात्वमाह—गदया द्रावितास्त इति। अयुध्यमानस्य ततोऽपसरणं पलायनमेव। मृगा हि लकुटं दृष्ट्वा पलायन्त इत्युचितमेव द्रावणम्, लज्जाभावश्च। तर्ह्यनूद्यत एव किमिति, पलायनं कथं न क्रियते? इत्याशङ्क्याऽऽह—तिष्ठामहेऽथापीति। अथापि, स्वापकर्षे विद्यमानेऽपि, उत्कर्षो भविष्यतीति बुद्ध्या आजौ संग्रामे कथञ्चित्तिष्ठामहे। कथञ्चिदिति कियत्कालम्। स

नोऽस्मान् घटस्व। वयमपि बहवः, महता हि महद्भिः सह युद्धं कर्तव्यमिति। तदपि युद्धं न कौतुकरूपमिति, किन्तु अस्वस्तये अकल्याणाय, एकतरमारणस्याऽऽवश्यकत्वात्। अथवा, न इति संबध्यते, तदा हि स प्रोत्साहितो भवति। विपरीतवाक्ये वञ्चनोक्तिः। उभयथाऽप्यस्माकं क्षतिरेव, तुच्छजयात्सेवकमारणाच्च। अत एव भगवता न इत्युक्तम्। अस्तु यथा कथञ्चित्। अनूहः सन् आशु घटस्व। कस्मिन्नप्यंशे विचारो न कर्तव्यः। ऊहो विचारः। विघ्नाभावयुक्तो वा अनूहः, अप्रत्यूह इत्यर्थः। ततः किं स्यादत आह वक्रोक्त्या—संस्थाप्य चाऽस्मान्, चकारात् देवानपि, स्वकानामश्रु प्रमूज। संस्थापनमात्रेणैव अश्रूणि निवृत्तानीति, कथञ्चिल्लेशः स्थास्यतीति, बहूनां संबन्धि एकमश्रुवत्युक्तम्। युद्धकरणपक्षे बहूनामुपकारः, स्वस्य परमल्पमारणेन मनसि हीनता। युद्धे गुणान्तरमप्यस्तीत्याह—यः स्वां प्रतिज्ञामिति। यस्तु स्वस्य प्रतिज्ञामाधिक्येन न पिपति न पूरयति, सोऽसभ्यः। अतोऽस्मिन्यक्षे प्रतिज्ञापूरणात् सभ्यत्वस्य सिद्धत्वात्, बहूनामुपकाराच्च युद्धं सर्वथा कर्तव्यमित्यर्थः॥१२॥

एवमन्योन्यं वाक्ययुद्धं निरूपितम्, ततः कायिकं युद्धं जातमित्याह—सोऽधिक्षिप्त इति षड्भिः।

SRI SUBODHINI: “You are the master of both foot soldiers, as also those fighters, who are on chariots! Alternately, your feet is your chariot! You are the ruler of all these warriors! As also their chariots!” Our Lord meant to say, “do not fight with Me, in this way, single handed! Please go and bring your army also!” Through this, our Lord told about His own might! “Please fight with Me, as I am “enough” for you!” When two great persons fight with each other, then this fight, being serious (not for pleasure), one of them will die! The Lord told Hiranyaaksha, with a view to make him enthusiastic to fight. “Please fight with Me, for my own inauspicious fate (Akalyaan). The Lord also meant to say that, “I am bound to get ill fame, on both the fronts

viz. by killing my servant, I will get distressed. But by killing a much lower grade warrior, I will get ill fame too!"

'By starting the fight, you should defeat and kill me and the celestials! Then, you should wipe away the tears of sorrow of your brothers and friends! In this way, you will only confer beneficial welfare on many persons! Moreover, you have made a "promise" to destroy me! He, who is not able to carry out his "promise", is not worthy of being "associated with"! He is not deserving to sit, in an Assembly, along with other noble persons! Hence, by fighting with me, you will fulfill your promise! Hence, please fight now!"

After explaining up to now, the "fight of words", now, through the next 6 verses, the "fight through the bodies", is being explained.

द्वाभ्यां युद्धं तु दैत्यस्य आरम्भो युद्धमेव च।

प्रतीकारश्च युद्धं च द्वयं भगवतः पुनः।

मिश्रयुद्धं ततः स्थूलमुपसंहार एव च ॥१॥

तत्र प्रथमं हिरण्याक्षयुद्धं श्लोकद्वयेनाऽऽह। युद्धे हि क्रोधो मुख्यसामग्री, सा प्रथममुच्यते—

KAARIKA 1 Meaning: "Through the 13th and 14th verses, the beginning of the "fight" by the demon is described. Later, our Lord retaliated, and his "fight" is described in the 15th and 16th verses. Their mutual fighting and the ending thereof, are described in two verses, viz. 17th and 18th!"

In this, through the first 2 verses (13th and 14th), the description of the "fight" of Hiranyaaksha, is made. The main ingredient of a "fight", is generation of intense anger! This is being described, in the first instance.

मैत्रेय उवाच।

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम्।

आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव॥१३॥

VERSE 13 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! when, our Lord, through His “anger” ignored and humiliated Hiranyaaksha, in this way, and also made fun of him and laughed away, taunting the demon, then, like a serpent, which has been unduly played with, (disturbed) Hiranyaaksha got intense anger, and got ready to fight.”

श्रीसुबोधिनी : सोऽधिक्षिप्त इति। भगवता अधिक्षिप्त इति क्रोधे हेतुः। स तु भक्ते वा, अल्पे वा, न भवतीति स इत्युक्तम्। स दैत्यो महाबलश्च। तदा भगवता स्वभाव आविर्भावित इति भगवतेत्युक्तम्। अधिक्षेपो ‘ग्रामसिंहान्’ इति। प्रलब्धो वक्रोक्त्या वञ्चितः ‘एते वयम्’ इत्यादिभिः। चकारात् युद्धार्थमाकारितश्च। तत्रापि रोषेण प्रलब्धः, न तु हितोपदेशेन। अतो दोषत्रयस्य जातत्वात् तस्य त्रिदोषरूपोमहान् क्रोधो जात इत्याह—आजहारेति। क्वचित् स्थापितमिवाऽऽनीतवानित्यर्थः। **उल्बणम्।** अनिष्टपर्यवसायी। सहजक्रोधयुक्तः साधने अनर्थपर्यवसायी भविष्यतीति किंवक्तव्यमित्यत्र दृष्टान्तमाह—**क्रीड्यमान इति।** यथा अहिराट् सर्पश्रेष्ठः, कालियोऽन्यो वा॥१३॥

स यथा स्वपौरुषं प्रकटयति, तथा प्रकटितवानित्याह—

SRI SUBODHINI: Our Lord had, through His “retort”, ignored the demon, who got upset and angry due to this! As he was a great warrior of immense strength, he could not tolerate this “insult”. The word “Bhagawata” (of our Lord) used here, indicates, that our Lord had shown His ‘ignoring him’, with such words, through which, the demon should get anger, and then fight! Our Lord desired to fight now! This insult was

done through the words, “lions of villages” (dogs), in a very derisive way! Through this, our Lord challenged the demon for fighting!

It is said, that the taunting of our Lord, made the demon get intense anger — as if “anger” was kept somewhere, and was brought back now — The intensity of his anger (Ulbaram) is indicated. This anger will lead him to severe sorrow. An example is given here, to indicate the intensity of his anger. Like the king of serpents Kaaliya or another, gets upset, on being “played” with, and it leads to sorrow, only in the end!

Like a serpent, expresses its strength, even while playing, in the same way, Hiranyaaksha also did — as explained, through the following verse.

सृजन्नमर्षितः श्वासं मन्युप्रचलितेन्द्रियः।

आसाद्य तरसा दैत्यो गदयाऽभ्यहनद्धरिम्॥१४॥

VERSE 14 Meaning: “Unable to tolerate the “insult” heaped on him, the senses of the demon Hiranyaaksha got agitated, through which, he began to inhale/exhale air, in a most dangerous swift manner! He came very quickly to our Lord Sri Hari, and gave blows, through his mace, on our Lord!”

श्रीसुबोधिनी : सृजन्निति। अत्यमर्षितः। श्वासं सृजन् गदयाऽभ्यहनदिति संबन्धः। अन्तः स्थितक्रोधेन श्वास उत्पन्नः, बहिः स्थितेन तु क्रोधेन मन्युशब्दवाच्येन प्रकर्षेण चलितानीन्द्रियाणि यस्य तादृशो जातः। एवं तस्य क्रोधव्याप्तिरुक्ता। अत एव शीघ्रमासाद्य भगवन्निकटे समागत्य। भगवता सह युद्धमयुक्तमित्याशङ्क्य तस्य जातिं निर्दिशति—दैत्य इति। महांस्तु पश्चादेव मारयति, न प्रथममिति भगवदुत्कर्षकथनार्थं तस्य प्रथमं मारणमाह—गदयाऽभ्यहनदिति। सिंहो वा, दुःखनिवारको वा, मारितः स्वस्यैवाऽनिष्टहेतुरिति सूचयितुं हरिमित्युक्तम्। एवं मारणान्तं तस्य युद्धं निरूपितम्॥१४॥

भगवत्कर्तृकं युद्धं श्लोकद्वयेनाऽऽह—

SRI SUBODHINI: Usually, very angry persons forcefully inhale/exhale air! He now gave terrible blows to our Lord Sri Hari, with his mace! His senses were very agitated through his anger (Manyu). Very quickly, he came very near to our Lord Sri Hari. Here, the word “demon” (Daitya) is used to emphasize, that usually it is not appropriate for noble persons to fight with our Lord — but, as he was a “demon”, he came to fight with our Lord, in great anger! Usually, again, greater warriors always attack “second” or later i.e. they do not offend or attack “first”. Here, as the demon attacked our Lord, firstly, the glory and greatness of our Lord is reemphasized! He gave a terrible blow to Sri Hari. Although our Lord, always removes the sorrow of everyone, now by fighting with our Lord, the demon was paving the way, for his own sorrow and destruction!

The “fight” made by our Lord, is being described through the following verse.

भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि।

अवञ्चयत्तिरश्चीनो योगारूढ इवाऽन्तकम्॥१५॥

VERSE 15 Meaning: “Our Lord, by slightly swaying Himself to one side, avoided the blow, aimed at His chest, given by the mace of the enemy, in such a way, like the Yogi saves himself, from death!”

श्रीसुबोधिनी : भगवांस्त्विति। तुशब्दः, तद्वत् क्रोधं न कृतवान्, किन्तु शान्त एव तत्प्रतीकारं कृतवानित्याह। भगवतः प्रतीकारे सामर्थ्यं स्वशब्देनोक्तम्। गदावेगमिति। गदा ह्यप्रत्याख्येयवेगा, निकटे हि हन्यते इति। तत्राप्युरसि विशेषेण सृष्टम्; तत्रापि रिपुणा। अवञ्चने हेतुत्रयं निरूपितम्। तथापि वञ्चनं कृतवानित्याह—अवञ्चयदिति। कथमवञ्चयदित्याशङ्क्य

प्रकारमाह—तिरश्चीन इति। अतिवेगेन भगवान् तिर्यक् जातः। ननु निकटे जायमानः प्रहारः कथं तिर्यग्भावमात्रेणाऽपगच्छेत्? तत्राऽऽह—योगारूढ इवेति। योगो हि प्राणवशीकरणे हेतुः, अन्तको हि प्राणहारकः; स हि योगेन प्राणं लीनं करोति, तदा मृत्युः प्राणमन्वेषयन्नपि न प्राप्नोति। एवं भगवान् शत्रोः समक्षं स्वरूपं कृतवान्। तावतैव तिरोहित इति प्रहारस्थाने लीनत्वात् वञ्चनं जातमित्यर्थः॥१५॥

एवं पूर्वकृतप्रतीकारं कृत्वा तूष्णीं स्थितेऽपि, पुनर्मारणार्थं प्रवृत्तः पश्चाद्भगवता ताडित इत्याह—

SRI SUBODHINI: The syllable “Tu” (but) denotes, that our Lord did not show anger like the demon. He was peaceful, and he took remedial action, as He is capable of doing everything! (Swa). The force of the mace was very swift, and the demon had aimed the blow at the chest (heart) of our Lord! Our Lord escaped this blow, by swaying swiftly to one side! He made the blow, not touch Him, by swaying the body, across, so that the blow will be wasted! It is said further, that the Lord escaped from this blow, like a Yogi escapes from death! How? The Yogis bring under their control, their “vital air” (Praana). Usually the factor of “time”, robs away the force of vital air. The Yogi hides his vital air, through Yoga, through which, the factor of “time” (Kaala) is unable to “catch” this vital air! Our Lord also, like the Yogi, “hid” Himself from this demon by removing His body from the aimed blow of the mace, by swayig across! In this way, the demon was ‘cheated’, and his ‘blow’ got wasted!

Our Lord, after taking the required defensive action, was standing peacefully. But the demon prepared himself to attack our Lord again. Then, our Lord gave a blow to the demon — as per the following verse.

पुनर्गदां स्वामादाय भ्रामयन्तमभीक्ष्णशः।

अभ्यधावद्धरिः क्रुद्धः संरम्भादृष्टदच्छदः॥१६॥

VERSE 16 Meaning: "Then, the demon, raising his mace, biting his lips, through intense anger, began to swirl very quickly his mace, with a view to attack our Lord, again! At this time, our Lord Sri Hari also got anger and very swiftly, and with intense force, our Lord also attacked him!"

श्रीसुबोधिनी : पुनर्गदामिति। स्वां मौर्वीमभीक्ष्णशो भ्रामयन्तमिति। दृढप्रतीकारार्थं परिभ्रमणस्य पूर्वकालता च निरूपिता। हरिर्वराहो मारयितुमभ्यधावत्, धावनं कृत्वा निकटे गत इत्यर्थः। तस्य पूर्वप्रयासवैयर्थ्यादित्यन्तं क्रोधसंरम्भेण दष्टो दच्छदो दन्तानां छादनरूपमोष्ठं येन। 'ये यथा मां प्रपद्यन्ते' इत्येतदर्थमेवं कृतवानिति भावः॥१६॥

तत किं कृतवानित्याकाङ्क्षायामाह—

SRI SUBODHINI: The demon began to, very swiftly, swirl his mace, round and round, with great anger and hatred (enmity). At this time, our Lord Sri Varaaha, with a view to kill him, ran towards the demon, who by swirling his mace indicated, that he only had started the fight, in the first instance! As this "first" effort was wasted, he got terrible anger. He was seen biting his lips. Our Lord also responded, in the same way (as told by Him, in the Gita), with equal anger! (In the Gita, our Lord has declared, "I respond to My devotee, in the same way, he comes to Me".)

What was done later? This is being told, through the next verse.

ततश्च गदयाऽरातिं दक्षिणस्यां भ्रुवि प्रभुः।

आजघ्ने स तु तां सौम्य! गदया कोविदोऽहनत्॥१७॥

VERSE 17 Meaning: “Our Lord Sri Hari, through His mace, gave a blow, to the right eyebrow of the enemy! Oh, peaceful Sri Vidura! At this time, the efficient Hiranyaaksha, in return, attacked our Lord’s mace, with his own mace!”

श्रीसुबोधिनी : ततश्चेति। गदया कौमोदक्या। दक्षिणस्यां भ्रुवि। आसुरि (?) मृत्युस्तस्य नश्यत्विति पुरुषत्वात् दक्षिणस्यां भ्रुवि ताडितः। ननु कथं सूक्ष्मे स्थाने ताडयितुं शक्यत इत्याशङ्क्याऽऽह—प्रभुरिति। तां कौमोदकीं गदाम्। हे सौम्य, स्वगदया मौर्व्या, गदायुद्धे कोविदः पण्डितोऽहनत् ॥१७॥

एवमन्योन्ययुद्धमुक्त्वा उपसंहरति—

SRI SUBODHINI: Our Lord Sri Hari, through His “Kaumodi” mace, gave a blow, to the right eyebrow of Hiranyaaksha. Through this injury, our Lord desired to destroy the “demoniac” nature of his enemy. As our Lord was omnipotent, He was able to land his blow on the right eyebrow! The word used here, to describe our Lord, is “Prabhu” (the Lord) — as HE IS ALL CAPABLE! The addressal of Sri Vidurji as ‘Oh, the peaceful one!’, is to attract his attention to the fact, that the demon also, in turn, using his mace, which was seen with the seaweeds and grass, also attacked our Lord, by giving Him, a severe blow!

In this way, this topic is concluded (i.e. of fighting), as follows.

एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च।

जिगीषया सुसंरब्धावन्योन्यमभिजघ्नतुः॥१८॥

VERSE 18 Meaning: “In this way, Hiranyaaksha and our Lord Sri Hari, with a view to attain victory, began to hit each other, in great anger, with bigger and longer maces!”

श्रीसुबोधिनी : एवं गदाभ्यामिति। बहुकालयुद्धोपयोगाय गुर्वीभ्यामिति।
हर्यक्षो हिरण्याक्षः। हरिरेवाऽक्षणि यस्य वर्तत इति समानत्वाय हर्यक्षपदप्रयोगः।
हरिर्भगवान्। उभयत्र हरिपदप्रयोगोऽवधाय। जयार्थमेव यत्नो न वधार्थमिति
जिगीषयेत्युक्तम्। सुष्ठु संरब्धावित्युभयोर्युद्धहेतुरुक्तः। अन्योन्यमभितो
जघ्नतुः॥१८॥

एवं भगवतो युद्धलीलामुक्त्वा तां वर्णयति—

SRI SUBODHINI: They took up now, bigger maces, as smaller maces can be used only for some time! Bigger maces will last for a longer time! Here, the name of the demon is given as “Haryaksha” - to indicate, that this demon was seeing, at all times, our Lord Sri Hari only! Both of them desired to “win”, as both of them were same and equal! (as per the will of our Lord). They both fought, not to kill each other, but to win! (Jigeeshaya). They now exchanged very hard blows on each other.

In this way, after explaining our Lord’s “Leela” of fighting, the same (Leela) is being explained — as per the following verse.

तयोः स्पृधोस्तिग्मगदाहताङ्गयोः—

क्षतात्त्रवद्घ्राणविवृद्धमन्वोः।

विचित्रमार्गाश्चरतोर्जिगीषया—

व्यभदिलायामिव शुष्मिणोर्मृधः॥१९॥

VERSE 19 Meaning: “Both of them were, very eager to conquer, each other! The reason for this was, that both their bodies were injured, at various places, through the “blows” received by them. There was blood oozing out of the injured parts! Through the odor of this flowing blood, the anger of both increased. Hence, both of them adopted different postures (going

around) — like for securing the cow, bulls fight! In the same way, both of them, with a view to attain victory, were seen fighting with each other, in a fierce way!”

श्रीसुबोधिनी : तयोः स्पृधोरिति। अन्योन्यस्पर्द्धिनोः। तिग्मगदाभ्यामाहते अङ्गे ययोः। दुःखानुभावेन युद्धान्निवृत्तिमाशङ्क्य क्रोधाधिक्यं सहेतुकमाह— क्षतात्स्त्रवद्घ्राणविवृद्धमन्वोः। गदाप्रहारेण यत् क्षतम्, तस्मात् स्त्रवत् यद्गुधिरम्, तस्य घ्राणनमास्वादनम्, तेन विवृद्धो मन्युर्ययोः। गदाया विचित्रमार्गाश्चरतोरिति युद्धलीलायां रसाभिनवेश उक्तः। अत्रापि जिगीषैव हेतुः, स्वरूपतोऽभिप्रायतश्च जिगीषेति। ननु वैरिणोः कथं जयमात्रं हेतुरित्याशङ्क्याऽऽह—इलायामिव शुष्मिणोरिति। इला भूमिः। एकत्राऽधिकरणसप्तमी, इतरत्र निमित्तसप्तमी। यथा पृथिव्यां काममतौ वृषभावतिपुष्ट्यावन्योन्यजिगीषया युद्धं कुरुतः, वासितार्थे वा तयोर्मृधो यथा। व्यभात् युद्धं शोभते स्म॥१९॥

एवं लीलया युद्धे क्रियमाणे भगवता तस्य मृत्युर्न भविष्यतीत्याशङ्क्य, ब्रह्मा स्वयमागत्य तद्विषयं प्रार्थयति द्वाभ्याम्—

SRI SUBODHINI: Both of them were severely hurt, through the blows received by them, during this terrible fight. Even then, they did not stop fighting, though they experienced great sorrow and pain. On the contrary, the odor of blood oozing out of the wounds, inflicted by the maces, made them get more anger. Now, both of them, adopted various special ways of fighting postures (going round etc.), with a view to score a victory over the other! An example is given here, as to how, they were fighting, so that mother earth can be saved. The word used here viz. “ILA” means earth. Like, two fierce bulls fight for securing the cow, both of them fought. Both of them were shining brilliantly, due to this fight!

Lord Brahma got a "doubt" now, that our Lord enacting this "Leela" of fighting, may, out of joy derived by Him, due to this "fight" with His own devotee (which is, what He desired), may not kill the demon. Lord Brahma comes now, by Himself, and through the following two verses, began to pray to our Lord.

दैत्यस्य यज्ञावयवस्य मायया गृहीतवाराहतनोर्महात्मनः।

कौरव्य! मह्यां द्विषतोर्विमर्दनं दिदृक्षुरागादृषिभिर्वृतः स्वराट्॥२०॥

VERSE 20 Meaning: "Oh Sri Vidurji! when, in this way, the demon Hiranyaaksha and our Lord Sri Varaaha, who was the symbol of all sacrifices, were fighting, with each other, for securing mother earth, at this time, Lord Brahma, accompanied by the sages, came there to see this fight."

श्रीसुबोधिनी : दैत्यस्येति। आगमनप्रार्थनाभेदेनोभयोः समानबलत्वं निरूपयितुं स्वरूपं वर्णयति। तत्र दैत्यत्वमेव युद्धादावुपयोगीति तदेवोक्तम्। यज्ञा अवयवा यस्य, अनेन क्रियाशक्तिस्तत्र पूर्णेत्युक्तम्। ननु यो यज्ञावयवः, स कथमेवंरूप इति दूषणं दूरीकुर्वन्नेव सामर्थ्यविशेषमाह—मायया गृहीतवाराहतनोरिति। महात्मन इति तादृशस्य युद्धकरणे हेतुर्न ज्ञायत इति सूचितम्। कौरव्येति संबोधनं महतां चरित्रे विश्वासार्थम्। जलयुद्धपक्षे तु तेन न दृश्यत इति तद्व्यावृत्त्यर्थम्, मह्यां पृथिव्यां द्विषतोर्विशेषेण मर्दनं दिदृक्षुः स्वयमभ्यगात्। ननु ब्रह्मणो हिरण्याक्षवधे किं प्रयोजनं सिध्येदित्यत आह—स्वराडिति। स हि सर्वस्यापि सर्गस्य राजा, इन्द्रादयस्तदंशाः। साक्षित्वाय ऋषीणामागमनम्॥२०॥

तयोर्युद्धं दृष्ट्वा, लीलां कुर्वाणावेताविति मत्वा, वधार्थं प्रार्थयत इत्याह—

SRI SUBODHINI: That, both of them had the "same" strength is told here. Both, their "forms" are being explained. In a battle, the fact of being a demon is indeed very useful. Hence, it is said, that

the demon fought fiercely with our Lord Varaaha, who is the symbol of all sacrifices. This reference to the “sacrifices”, being our Lord’s “parts”, emphasizes the power of action in our Lord. Our Lord had taken this form of a ‘boar’ only, through His omnipotent power of His will and desire (ICCHA SAKTHI). There was no reason for our omnipotent Lord, to fight a battle – but, He was doing this, as an act of “Leela”! “Oh scion of the Kaurava family!” – this addressal to Sri Vidurji, emphasizes the fact that, Sri Vidurji had utmost faith in the Leelas and stories of noble saints and our Lord!

When these two were fighting inside “water”, Lord Brahma could not see. Hence, with a view to see their fighting on earth, Lord Brahma came there himself! What was the purpose of Lord Brahma, which would get fulfilled, through the destruction of Hiranyaaksha? Answering this, it is said, that Lord Brahma is the Presiding Ruler of all creation, and Indra and others are his “parts” only. Hence, Lord Brahma came there, along with the sages, so that the sages will be the “witnesses” to the coming event!

On seeing the nature of fighting of both, Lord Brahma realized, that these two were “playing” with each other, while indulging in “so called” fighting! In this way, Hiranyaaksha will never be killed! Hence, Lord Brahma is praying to our Lord, through the following verse, for the killing of the demon.

आसन्नशौण्डीरमपास्तसाध्वसं कृतप्रतीकारमहार्यविक्रमम्।
विलोक्य दैत्यं भगवान्सहस्रणीर्जगाद नारायणमादिसूकरम्॥२१॥

VERSE 21 Meaning: “Lord Brahma saw, that the demon was a great warrior, with the highest valor! He is also very courageous! He is an adept in meeting

all challenges (attacks) also! Hence, his prowess and ability are unmatched! Due to this, Lord Brahma, who is capable of originating and taking along with Him, thousands of warriors like Himself (i.e. Lord Brahma) and others, began to address our Lord Sri Varaaha, in the following way!"

श्रीसुबोधिनी : आसन्नशौण्डीरमिति। भगवत उत्कर्षो युक्तः, तस्याऽयुक्त इति तदेव वर्णयति। आसन्नं स्वीकृतं शौण्डीरं येन। **शौण्डीरं** साहसोत्साहः। भगवतः सकाशादपास्तं साध्वसं यस्य। कृतः प्रतीकारो येन। न केनाऽपि हार्यो हर्तुं योग्यो विक्रमो यस्य। एतादृशं दैत्यं विलोक्याऽयमजेय इति ज्ञात्वा स्वपितरं भगवन्तम्, सर्वावताराणां प्रथमावताररूपम्; भगवांश्चेन्मारयितुमिच्छेत्तदैवाऽस्य मरणं भवेत्, न तूदासीनतयेति मत्वा, आदिसूकरमाहेति संबन्धः। तादृशज्ञानमस्तीत्यत्र हेतुः—**भगवानिति।** नन्वेवमुच्यमाने स चेद्ब्रह्माणमेव मारयेत्, तदा का गतिः स्यादित्याशङ्क्याऽऽह—**सहस्रणीरिति।** सहस्रं नयतीति। ब्रह्मा हि स्वसदृशान् सहस्रं योधान्नयति, अतो नाऽस्य भयमित्यर्थः॥२१॥

ब्रह्मा मारणार्थं तस्य दूषणान्येवाऽऽह—**एष इति** द्वाभ्याम्—

SRI SUBODHINI: Our Lord's "joy and glory" were indeed appropriate. But the glory, if any, for the demon was not proper. The demon had great courage, despite the fact, that our Lord had already subjugated his pride and ego. But the demon challenged our Lord again. He had in him great fighting prowess. Up to now, no one could conquer him in a fight! He looked, as though, he is "unconquerable"! Lord Brahma saw his father viz. our Lord, and His first incarnation viz. as Lord Sri Varaaha! He knew that, the Lord could easily kill this demon, if He so desired, after giving up His lack of interest in killing him! Thinking like this, Lord Brahma began to speak to our Primordial Lord Sri Varaaha. Lord Brahma had this

knowledge, as He is also one of the three Lords of the Universe (Bhagawaan). Did Lord Brahma fear for his life, in speaking to our Lord, in this way? Not at all — as Lord Brahma had the capacity to take along with him, thousands of warriors, having capacity and power equal to him!. Hence, Lord Brahma had no fear at all.

With a view to make our Lord kill the demon, Lord Brahma, through the following 2 verses, condemns the demon.

ब्रह्मोवाच।

एष ते देव! देवानामडिघ्नमूलमुपेयुषाम्।

विप्राणां सौरभेयीणांभूतानामप्यनागसाम्॥२२॥

VERSE 22 Meaning: “Lord Brahma said, “Oh Lord! This demon (has destroyed) great many devotees, such as the celestials, Brahmins, cows and other innocent persons, who have surrendered to and taken “refuge” in your feet.....”

श्रीसुबोधिनी : ‘भक्तद्रोहे वधः स्मृतः’ इति भगवद्भूदयात् अयं भक्तद्रोहमेव कृतवानित्याह—एष हिरण्याक्षः। हे देवेति संबोधनमेव पक्षपातबोधनार्थम्। देवद्रोहात् वधो न दोषायेति ज्ञापयितुं देवानामित्युक्तम्। अडिघ्नमूलमुपेयुषामिति मुख्यो हेतुः। विप्राणां सौरभेयीणामिति। ब्राह्मणानां गवां यज्ञोपयोगित्वात् तद्विरोधेन यज्ञवराहेणाऽवश्यं मारणीय इति प्रकृतावतारोपयोगित्वेनोक्तम्। सामान्यतो विष्णो रक्षाकर्तृत्वात् तत्त्वेन रक्षार्थं भूतानामप्यनागसामित्युक्तम्। निरपराधीनि भूतानि सर्वथा रक्षकेन रक्षणीयानीति। चतुर्भिर्हेतुभिरयं मारणीय इति हेतवो निरूपिताः॥२२॥

तस्याऽपि दोषचतुष्टयमाह—

SRI SUBODHINI: It is our Lord’s will, (opinion) that a person, who has harmed a devotee should be killed! This demon has harmed our Lord’s devotees.

That is why, this demon has been derisively addressed as “this demon” (Yesha)! Our Lord has been addressed as, “Oh Lord!” Through this addressal, it is indicated that, “Oh Lord! You are always on the side of the celestials! Hence, to kill him will not be blemishful! (Devaanaani). These celestials have taken refuge in your lotus like feet. This is the second important reason! Both the Brahmins and the cow are useful for the performance of sacrifices. This demon has been an enemy of the sacrifices, the Brahmins and the cows! Hence, our Lord, who is “Yagna Varaaha” – (symbol of all “sacrifices”), should certainly kill this demon! This incarnation of our Lord has been specifically taken for this purpose only! Even otherwise, it is our Lord Vishnu, who always protects this creation, which He does, through the various “principles” (Tatwam) of creation. This demon has destroyed and opposed these “principles” also, by polluting (violating) them! Hence, through these 4 reasons, this demon deserves to be killed forthwith!

Through the following verse, Lord Brahma describes the 4 other “blemishes” of the demon Hiranyaaksha!

आगस्कृद्भयकृदुष्कृदस्मद्राद्ववरोऽसुरः।

अन्वेषन्नप्रतिरथो लोकानटति कण्टकः॥२३॥

VERSE 23 Meaning: “This demon has always harmed innocent and noble persons! He has brought fear in the minds of everyone! He has indulged, always, in unrighteous (Adharmik) actions! He has secured a boon from me, and through this, has become this unconquerable warrior! Due to this, we are not able to see anyone fighter, comparable to him! That is why, this “terrible thorn”, desirous of finding someone equal to

Primordial Lord, Sri Varaaha Lord Brahma had this

him, in power and strength, has undertaken this "search", by roaming all over the Universe!"

श्रीसुबोधिनी : आगस्कृदिति। प्रथमतो निरपराधिनं सापराधं बोधयति, मिथ्यैवाऽपराधं संपादयतीत्यर्थः। ततो भयं जनयति निर्भर्त्सनादिभिः। ततो दुष्टं मारणम्, सर्वस्वहरणादिकं वा करोति। अन्येषामपि दोषाणामुत्पत्त्यर्थं तस्य बलमाह—अस्मद्भाद्वर इति। अस्मत्तो राद्वः सिद्धो वरो यस्येति। देववरं प्राप्य कथं दुष्टो जात इत्याशङ्क्याऽऽह—असुर इति। सर्पाणां पयःपानवत्। चतुर्थं दोषमाह—अयं कण्टक इति। गतिमेव नाशयति। अल्पोऽपि परमदुःखद इत्यर्थः। अप्रतिरथश्चाऽयम्, न विद्यते लोके प्रतिरथो युद्धे समानो यस्य। अत एव प्रतिरथमन्वेषयन् लोकानटति। अतो दृष्टो दुरात्मा हन्तव्य इत्यर्थः॥२३॥

अस्योपेक्षा न कर्तव्येत्याह—

SRI SUBODHINI: "This demon, by branding an innocent person, as an "offender", terrifies the victim with "fear by coercion". He then destroys them. He takes away the wealth of noble persons (i.e. everything else). He has several other "blemish" in him, developed, through the "boon" given by me, to him! He has become very strong!" How come, he has become so "bad and wicked", after taking a "boon" from Lord Brahma himself? This is answered by telling, that this person is an "Asura" (demon)! Like a serpent, fed with milk, becomes more "poisonous" only! i.e. only it's "poison" increases! In the same way, this demon has become more wicked and cruel, though his entire power is based on the "boon" given to him by the celestials! His character also is "demoniac". Due to this, he has become a "terrible thorn" — which stops the progress of a traveler — even though the "thorn" may be small! It can give terrible agony! Now, he is unconquerable, with great strength! He is, now, always, on the search,

looking for an “equal” person, who will be able to fight with him. Hence, he deserves to be killed, as he is an egoistic wicked person! This is the purport.

This demon should not be “ignored” — as per the following verse.

मैनं मायाविनं दृप्तं निरङ्कुशमसत्तमम्।

आक्रीड बालवद्देव! यदाशीविषमुत्थितम्॥२४॥

VERSE 24 Meaning: “Oh Lord! this demon uses his power of ‘illusion’ always! (conjuror). He is very egoistic! He is uncontrollable! He is extremely cruel and wicked! Please do not play with him, games, like a small boy! — because this demon is an awakened cobra!”

श्रीसुबोधिनी : मैनमिति। एनं माक्रीड, मा क्रीडयेत्यर्थः। एनं बालक्षीकृत्य क्रीडां मा कुर्वित्यर्थः। तत्र हेतवश्चत्वारः। मायाविनमिति। अयं च मायावी, अस्य बलं न ज्ञायते; अतो यदैव क्षीणबलो भविष्यति तदैव पलायन करिष्यतीति इदानीमेव हन्तव्यः। किञ्च, दृप्तोऽयमनिमित्तः, उपेक्षायां जगदेव मारयिष्यतीति। किञ्च, निरङ्कुशमिति। त्वव्यतिरिक्तोऽन्योऽस्य न नियामकोऽस्ति, अतोऽस्य नान्यः प्रतीकारः। स्वयमेव कालान्तरे बाल्यं त्यक्ष्यतीति न मन्तव्यम्, यतोऽयमसत्तमः। अत एव बालवद्देव! माक्रीड। बालो ह्युदकं न विचारयति। किञ्च, अयं त्वय्यप्यपकारं करिष्यतीत्याह—यदाशीविषमुत्थितमिति। उत्थितः सर्पः। चेष्टया यदा शयानः सर्प उत्थापितश्चेद्धन्तव्य एव, अन्यथाऽपकारं कुर्यात्॥२४॥

किञ्च, स्वभावत एवाऽयं बलिष्ठः, सन्ध्याकाले अत्यन्तं बलिष्ठो भविष्यति; अतो यावदस्य वृद्धिकालो नाऽऽयाति, तावदेव हन्तव्य इत्याह—

SRI SUBODHINI: “Don’t feed this cobra! Do not play with this! These are 4 reasons for not “feeding this and playing with it”.

(1) THIS “DEMON” IS A “MAAYAVI” (CONJUROR).

Through his power of "illusion", we are not able to properly gauge and estimate his vast powers. When his "strength" gets "declined", he will run away by himself. Hence, it is necessary to destroy him, before he escapes!

(2) THIS "DEMON" IS "EGOISTIC" (AHAMKAARI).

"If, Oh Lord! You leave him or ignore him, without actually destroying him, then, he will again make an attempt to destroy this Universe!

(3) HE IS "UNCONTROLLABLE" BY ANYONE ELSE!

"Oh Lord! only You can subdue this cruel demon. No one else can do this. There is no one else, who can control him either! Hence, there is no other alternative, except to destroy him! Please do not get the assumption, that this demon will give up his "cruelty and wickedness", after some time i.e. later! He is very wicked and bad.

(4) HE IS AN "AWAKENED" COBRA!

"Hence, Oh Lord! please do not 'play' with this demon, like a 'boy'! Please fight him totally. Though, in comparison to You, this demon is only a "boy", he, does not behave like a "boy"! Neither does he think, in this way! Eventually, he will only "harm" you! Like we awaken a sleeping cobra, which will not rest, till it bites the one, who has disturbed its sleep! In the same way, this demon also will harm all of us! Hence, Oh Lord! it is necessary to destroy totally, this awakened serpent – as otherwise, he will lead us to great danger!"

“By his very nature, he is strong, and during the evening “Sandhya” (dusk) time, this demon will become more “strong”. Hence, it is better, that he is destroyed, before he attains enormous power!” — as per the following verse.

न यावदेश वर्धेत स्वां वेलां प्राप्य दारुणः।

स्वां देवमायामास्थाय तावज्जह्यधमच्युत!॥२५॥

VERSE 25 Meaning: “Oh Lord Achyuta! This most cruel demon will attain, on the advent of the “Sandhya” time, enormous strength and power! Before he attains this power only, Oh Lord! using your own power of Yogamaya, please destroy this sinner!”

श्रीसुबोधिनी : न यावदिति। वृद्धौ दोषमाह—दारुण इति। स्ववेला सन्ध्या; तदा हि ते दैत्या उत्पन्नाः, एतयोरपि तदैव जन्म। कथं तर्हि मारणीयः? इत्यत आह—स्वां देवमायामिति। देवमाया ह्यसुरबाधिका, ‘रजस्तमश्चाभिभूय सत्त्वं भवति भारत!’ इति वाक्यात्। वधे दोषो भविष्यतीति न मन्तव्यम्, यतोऽयमघरूपः। एतद्युद्धे स्वस्मिन् सन्देहो न कर्तव्य इत्याह—अत्युतेति॥२५॥

सन्ध्या स्वतोऽपि नाशिकेत्याह—

SRI SUBODHINI: When the demon attains greater strength, at the “Sandhya” time, he will become very cruel and terrible! This “Sandhya” time is the “originating” time of the demons i.e. when they are born! Moreover, these two brothers (Hiranyaaksha and Hiranyakasipu) are born, at this “dusk” time only! Lord Brahma prays to our Lord Sri Narayana, to kill this demon, forthwith, by using His power of divine “Maya”! — as only this divine Maya can subdue and destroy the mighty demons! Our Lord has told in the Gita, “The quality of “Satwa”, functions effectively, after conquering both

the qualities of Rajas and Tamas!” Our Lord should not, assume, that He will get “blemish” (Dosham) on killing this demon — especially when this demon is a vile “sinner” — symbolizing all the gravest sins! (Paaparoopam). The Lord should also not entertain any “doubt” about His own victory, in this fight, as HE IS ACHYUTA — THAT HE NEVER CAN GET DEFEATED OR HUMILIATED!

Moreover, the “Sandhya” time is capable of destroying everything by itself! — as per the following verse.

**एषा घोरतमा सन्ध्या लोकच्छम्बट्करी प्रभो!!
उपसर्पति सर्वात्मन्! सुराणां जयमावह॥२६॥**

VERSE 26 Meaning: “Oh Lord! the dangerous time of “Sandhya” which is capable of destroying all the worlds, is about to come near to us! (i.e. about to occur!) Oh Lord! You are the “Aatma” of everyone! Before the advent of this “Sandhya” time only, please ensure and give victory to the celestials, after destroying this demon.”

श्रीसुबोधिनी : एषा घोरतमेति। एषा देवानां सन्ध्या। ज्योतिश्चक्रस्य स्थितत्वात्, मध्ये च पृथिव्याः स्थापितत्वात्। ब्रह्मादीनां देवतात्वात् देवमानेनेत्यध्यवसीयते। अथवा, ब्रह्मणो वा एतद्दिनम्, ‘लोकच्छम्बट्करी’ इति वचनात्, तस्य संवत्सरान्तदिन एव कल्पप्रलयात्। प्रथमपक्षे सन्ध्यायां लोकनाशकत्वं स्वाभाविकमिति तथोच्यते। ज्योतिश्चक्रपरावृत्त्या मानुषमेव वा मानम्। अधिष्ठात्रयो देवता वा भगवत्सेवार्थमागतस्य कालस्य परम्परयैव आविर्भवन्तीति सन्ध्या सैवोच्यते; तथैवाऽभिजिदपि। एवं चतुर्ष्वपि पक्षेषु समाधातुं शक्येष्वप्ययमेव ज्यायान्। ‘छम्बट्’-शब्दो वैदिको नाशवाचको रिक्तपर्यायः, ‘तेनैकाष्टकान् छम्बट्कुर्वन्ति’ इति श्रुतेः। अत एव सन्ध्याऽपि लोकनाशिका, दैत्योऽपि। उभयोर्मिलने महाननर्थो भविष्यतीति ततः पूर्वमेव दैत्यो मारणीय इत्यर्थः। तथा सामर्थ्यं सूचयति—प्रभुरिति। सर्वेष्वेवाऽवतारेषु

सत्त्वांशव्यवधानात् ज्ञानतिरोभावमिव मन्यते, ततो बोधनम्। प्रहरत्रयं जातमस्ति, अतो निकट एव सन्ध्या भविष्यतीत्युपसर्पतीत्युच्यते। सर्वरक्षा तवाऽऽवश्यकीति तथा संबोधयति—सर्वात्मन्निति। एकमारणेन बहूनां रक्षाजननात् सर्वात्मकत्वेऽपि मारणं न विरुद्धम्। तथापि सर्वथा न मारणीयः, रक्षामात्रमेव कर्तव्यमिति चेत्तत्राऽऽह—सुराणां जयमावहेति। सत्त्वकाले सुराणां जयः कर्तव्यः॥२६॥

नन्वहमेव मारयिष्यामि, किमिति बोध्यत इत्याशङ्क्याऽऽह—

SRI SUBODHINI: This “Sandhya” time of the celestials is about to come! This is caused by the fact of the placement of “earth”, in the middle of the “wheel of brilliance”, which is firm and fixed! Due to respect and regard for Lord Brahma and the celestials, this “dusk” time is hailed as “Sandhya”! At this time, Lord Brahma and the presiding deities, serve and worship our Lord Sri Purushothama! This is the best time — like the time, when the star “Abhijit”, is on the ascendant!

The word “Sandhya” is used here to indicate, that it is also capable of “destroying” everything! — as per the Vedic reference quoted by our Sri Mahaprabhuji. When the demon and the time of Sandhya get mixed up, then, very gruesome dangers will be caused! Hence, before these “two” could meet with each other, it is necessary to destroy this demon. “Oh Lord! You are omnipotent! (all capable). As You are the “Prabhu” (the Lord)! Usually, when our Lord takes His incarnation, His quality of “Satwa”, appears to have got hidden or disappeared! Hence, Lord Brahma also assumes, that our Lord Varaha also might have ‘hidden’ His “Satwa” quality now!

He says, “Oh Lord! the “Sandhya” time has come near to us! It is necessary for You, to protect all

of us! - as You are the "Aatma" (Sarvaatman) of everyone! By killing this "one" demon, many others will be protected and saved by You! If You were to say, that at all times, it is good to protect and save only and not "kill" anyone, then, I would say, that the time for the manifestation of the "Satwa" quality has come, and You have to ensure and give "victory" to the celestials - as the celestials consider this time, as ideal to play their divine instrument of "Dundhubhi"!

The Lord may ask Lord Brahma, "How do you say, that I only will kill this demon?" - to this Lord Brahma replies, as under.

अधुनैषोऽभिजिन्नाम योगो मौहूर्तिको ह्यगात्।

शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम्॥२७॥

VERSE 27 Meaning: "This star "Abhijit" remains only for one "Muhurtam" (2 ½ hours) and this "star" has passed away, now only! Hence, Oh Lord! please become, quickly, our auspicious Lord, to confer your blessings for our welfare! Please save us from this impassable and gruesome danger!"

श्रीसुबोधिनी : अधुनैष इति। तदधिष्ठात्री देवता प्रत्यक्षेत्येष इत्युक्तम्। अभिजिन्नक्षत्रं मध्याह्ने राशिद्वारा मिलतीति तथोच्यते। तुलासंक्रमणस्य दिनाष्टके गते, तस्मिन्नेव दिवसे उत्तराषाढाचतुर्थपादे, मध्यन्दिने सति मुहूर्तमात्रमभिजिद्योगो भवति। 'ते देवास्तस्मिन्नक्षत्रेऽभ्यजयन्' इत्युपाख्याने अभिजिन्नक्षत्रे देवानां दैत्यजय उक्तः। स तु निकट एव गतः; तदैव मारणीयो भवेदित्यनपचय्यजयत्वात्। अथवा, 'पापपराजितमिव तु' इति श्रुतेः, अभिजिन्नक्षत्रं नाऽत्यन्तमुत्कृष्टम्, पापेन पराजितत्वात्। तस्मात्सोऽपि गतः सन्ध्या च नाऽऽगता, अतो मारणीय इत्यर्थः। सुहृदां देवानां नः शिवाय। एवं दुष्टं दुस्तरं मृत्युरूपमाशु निस्तर, नितरां तरा॥२७॥

नन्वस्य जीवनादृष्टे विद्यमाने कथं म्रियत इत्याशङ्क्याह-

SRI SUBODHINI: By using the word "Yesha" (this) Lord Brahma has indicated, that the presiding deity of the Abhijit star is seen "actually"! This "star" is seen during the afternoon only. On the lapse of eight days, after the "TULA SANKARAANTHI", in the 4th part of the star Uttaraashada, when the noon time is prevalent, then, at this particular time only, the "Yoga of Abhijit star" takes place. It is said, further, that the celestials have attained victory over the demons at this "time" only! Now, Lord Brahma says, "Oh Lord! this same "time" has come now! This time is auspicious, as the celestials will be unbeatable at this time! Hence, it is appropriate to vanquish this demon, at this time only! The Vedas say, that it is not appropriate, to score a victory over someone, during this "time", who would, even otherwise, get defeated through the burden of his "sins"! Usually, the demons get vanquished due to their "sins" only! "Now this 'Yoga of Abhijit star' has also passed away, and the actual "time" of "Sandhya" also has not come. Hence, Oh Lord! please do not delay any further, and You should destroy this demon, for the welfare of your well wishers (viz. we, the celestials). This demon is wicked, impassable, and is of the form of "death" (for all of us). Kindly vanquish him, very quickly! (meaning, "please protect your friends at all times").

If the Lord were to say that, "it may be, that this demon may be fated (due to his "fortune") to live and not die" — to this, Lord Brahma replies.

दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम्।

विक्रम्यैनं मृधे हत्वा लोकानाधेहि शर्मणि॥२८॥

VERSE 28 Meaning:- "Oh Lord! the death of this

demon will take place only through your hands! That is why, he has made himself, reach You, who is of the form of his "death"! This is indeed a matter for our joy! Now, Oh Lord! please destroy him, through your strength and confer joy, happiness and comfort to all the worlds!"

श्रीसुबोधिनी : दिष्ट्येति। यद्यमेतस्मिन्नवसरे त्वां प्राप्तः, तेन ज्ञायते नाऽस्त्यस्य जीवनादृष्टमिति। अस्य मृत्युस्त्वमेव, अतोऽयं स्वयमेव त्वां मृत्युं दिष्ट्या आसादितः प्राप्तवान्। यथा मृत्युः रोगादिना पराक्रमेण तं हन्ति, एवमेनमपि विक्रम्यैव संग्रामे हत्वा, परमसुखे सर्वानेव लोकान् स्थापयेति प्रार्थना। युद्धे मारणान्न दोषोऽपि॥२८॥

इति श्रीभागवतसुबोधिनीं

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे अष्टादशाध्यायविवरणम्।

SRI SUBODHINI: "Taking this opportunity, the demon has come to You, by himself! From this, we can realize that "victory" for him is not written in his "fortune"! You are his "time and death"! That is why, he has come to You, by himself, as You are the "form of death" for him! Like "death" destroys an individual, through the virulence of disease etc., in the same way, please destroy this demon, through your prowess and strength, in the battle, and confer joy and happiness to all these worlds! This is our prayer! There will not be any "blemish" attached to You, over this killing!"

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 18 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं, - तृतीयस्कन्धः - एकोनविंशाध्यायः॥

SRI BHĀGAVATAM - CANTO III,

CHAPTER 19

एवं स्थितिर्हरौ तस्य पूर्वाध्याये निरूपिता।

प्रलयो ब्रह्मणो वाक्यात् भगवत्कृत ईर्यते॥१॥

एकोनविंशे भगवान् क्रीडन्निव महासुरम्।

सुराणां महदर्थाय हतवानिति वर्णयते॥२॥

एवं ब्रह्मणा स्तोत्रे क्रियमाणेऽपि भक्तत्वान्मारयिष्यति न वेति सन्देहे सत्याह—

KAARIKA 1 and 2 Meaning: "In this way, through the last chapter, the "meeting" of demon Hiranyaaksha, with our Lord Sri Hari, has been told. On being exhorted to by Lord Brahma, our Lord destroyed this demon. This is being described in this chapter."

"In this 19th chapter, with a view to augment the glory of the celestials, our Lord killed Hiranyaaksha, as though, He was playing a "game" only!"

In spite of Lord Brahma's prayer to our Lord, as Hiranyaaksha was also an ardent devotee of our Lord Sri Narayana, a "doubt" arose, as to whether, he should be

killed or not. On this, Sage Maitreya adds further, as per the following verse.

मैत्रेय उवाच।

अवधार्य विरज्यस्य निर्व्यलीकामृतं वचः।

प्रहस्य प्रेमगम्भीरं तदपाङ्गेन सोऽग्रहीत्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “On hearing the innocent (guile-free) and nectarian words of Lord Brahma, our Lord, due to His intense love for everyone, smiled in a majestic way! He also saw them with His benign and compassionate eyes! He accepted their prayer now.”

श्रीसुबोधिनी : अवधार्येति। भगवांस्तद्वाक्यं विचारितवान्, किमयं देवभावात् द्वेषेण वदति, आहोस्विदेवमेवेति। तन्निश्चित्य तथैव करिष्यामीत्यङ्गीकृतवान्। विरञ्चयशब्देनाऽपि तस्याऽसत्यवाक्यत्वं निराकृतम्। रविशब्दो विपरीतः; विरं रविं चिनोतीति विरञ्चयः, सूर्यादिनिर्माताऽयम्, नान्धकारनिर्मातेति। अतो निर्व्यलीकम्। अमृतं हितकारि मिष्टं च। एवंगुणयुक्तं वचः सत्यमित्यवधार्य, ब्रह्माणं भीतिं मत्वा प्रहस्य, सान्निध्ये ज्ञानोत्पत्त्यभावाय वा, प्रेम्णा गम्भीरं तद्वचः कटाक्षेणैवाऽग्रहीत्। प्रेमगर्भेणेति पाठे—दृष्टिः प्रेमसहिता, अधिकं च प्रेमोत्पादयिष्यतीति तेषां निर्भयत्वं बोधयति। स इति भगवान्। भूम्युद्धारं कृत्वा नाऽन्तर्हितः, तस्मिन् रूपे च नाऽन्तःप्रवेशित इति बोधयति॥१॥

एवं वधपूर्वभावं भगवदिच्छामुक्त्वा, हननात्पूर्वं सर्वात्मत्वात्तस्य कामनां पूरयति। तस्य हि युद्धं कर्तव्यमिति महती कामना, जयश्च भवत्विति; अतः प्रथमं तदुभयं सम्पादयति। तत्र प्रथमं युद्धे तस्य जयं संपादितवानित्याह—ततः सपत्नमिति पञ्चभिः। दैत्यजयोऽग्रे वक्तव्य इति प्रथमं भगवत्कर्तृकं युद्धमाह।

SRI SUBODHINI: Our Lord began to think about the words of prayer made by Lord Brahma — as to whether, Lord Brahma has done this prayer, as a “celestial”, who is opposed to the demons, or he has

done this, for conferring welfare and joy to the Universe! Our Lord knew, that Lord Brahma had rendered this prayer, only for the sake of welfare for this Universe. He, now, decided to do, as asked for by Lord Brahma, having accepted the prayer of Lord Brahma. The Lord knew, that Lord Brahma's words will never be untruthful. Lord Brahma, it is said, is the creator of the "sun" — and not darkness. — Hence, Lord Brahma will always speak only the truth, which is nectarian in nature, sweet and always helpful! Our Lord realized, that Lord Brahma had got afraid. Hence, He smiled to make Lord Brahma, at ease! Alternately, He smiled, that even when He is present there, (physically), Lord Brahma did not get the origination of "Jnana" in him! (about our Lord). Due to His own love, our Lord saw Lord Brahma, with compassionate eyes — as such a vision of our Lord increases the love of the devotee, to our Lord. This also indicates the courage and lack of fear of Lord Brahma. The word "Sa" denotes to our Lord, as our Lord was present there, now — as He did not disappear, after saving mother earth, and He also did not enter into the ocean, with the same "form" (with a view to disappear).

In this way, the situation of demon Hiranyaaksha, before his destruction, and also the desire of our Lord to kill him, have been explained. IT IS SAID, THAT OUR LORD, BEING THE "AATMA" OF EVERYONE, FULFILLS THE DESIRE OF HIRANYAAKSHA ALSO! HIRANYAAKSHA'S BIGGEST DESIRE WAS TO "FIGHT AND WIN". Hence, our Lord fulfills, in the first instance, his two desires. He, at first, makes him attain "victory" in the "fight"! This is being described through 5 verses, from verse no. 2. The "victory" of

the demon will be told later. In the first instance, the fighting of our Lord, is being described.

युद्धं तस्य प्रतीकारो दैत्यधर्मश्च साधकः।

सर्वलोकप्रसिद्धिश्च भक्तानामाशिषस्तथा॥१॥

KAARIKA 1 Meaning: “Our Lord blessed His devotee, through this “fight”, ensuring the victory of the demon (our Lord’s devotee). He also ensured the fame of His devotee’s victory, in all the worlds!”

सर्वेषामेव हृदये जयस्तस्य समागतः।

इति दर्शयितुं देवास्तदाहुरिति रूप्यते॥२॥

KAARIKA 2 Meaning: “Everyone thought, in his heart, that the victory of the demon had ensured. With a view to show this, our Lord began to utter such words.”

ततः सपत्नं मुखतश्चरन्तमकुतोभयम्।

जघानोत्पत्य गदया हनावसुरमक्षजः॥२॥

VERSE 2 Meaning: “Afterwards, our Lord, jumped up, and gave a blow to the neck of this demon, who was His enemy, and who was roaming around, without any fear!”

श्रीसुबोधिनी : ततो ब्रह्मवाक्यानन्तरम्, सपत्नं शत्रुम्, जघानेति संबन्धः। प्राप्त्यर्थम्—मुखतश्चरन्तमिति। मुखत इति संमुखे, मुख्यत्वेन वा। मुखादेव चरति। अन्तस्तु मारणेच्छायामुत्पन्नायां तस्याऽपि हृदये मरणं समागतमिति मुखत एव युद्धे चरणमुक्तम्। एवं ज्ञात्वाऽपि निर्भयः, पलायनाभावायोक्तम्। उत्पत्योत्प्लुत्य, उपरि पतित्वा वा। अक्षजो भगवान्, ब्रह्मणो नासापुटाज्जात इति। गदया हनावताडयत्। हनुर्मुखाधोऽस्ति॥२॥

ततः प्रतीकारमाह—

SRI SUBODHINI: On being prayed to by Lord Brahma, our Lord saw the demon was roaming around,

without any fear — as, easily, a blow through His mace can be given, when the enemy is near! The demon had got a desire in his mind, that he should kill our Lord. Due to this desire, the factor of time, as “death” occupied his heart. Hence, he began to go around our Lord, by showing his face, in the front! Despite the knowledge, that the factor of time, as death, has come into his mind, he fearlessly, began to roam around. He didn’t attempt to flee away from fighting! Our Lord, who had emerged, as the “great boar” (Sri Varaaha) from the nostril of Lord Brahma, now suddenly jumped and gave a blow, through His mace, on the neck of this demon.

The return attack made by the demon is being described below.

सा हता तेन गदया रहिता भगवत्करात्।

विघूर्णिताऽपतद्रेजे तदद्भुतमिवाऽभवत्॥३॥

VERSE 3 Meaning: “Due to the coming into contact of our Lord’s mace, with that of the demon Hiranyaaksha, the mace held by our Lord escaped from His hand. It landed on the ground, having made several “circles”, on it’s own! It began to be seen as greatly illuminated! This entire event was seen by everyone, as being very wonderful!

श्रीसुबोधिनी : सा हता तेनेति। दैत्यः स उपरि पतन्तीं गदां कौमोदकीं स्वगदयाऽभ्यहन्, तदा सा कौमोदकी तेन हता भगवत्कराद्विगलिता, आकाशे भ्रमणं प्राप्य, विघूर्णिता अपतत्—भूमौ पतिता, न तु भिन्ना; किन्तु भूमिं प्राप्य रेजे। भगवतो हस्तात्कौमोदकीपातोऽत्यद्भुत इत्याह—तदद्भुतमिति। अद्भुतादप्याश्चर्यमिवेत्यनेनोक्तम्। भगवद्भस्तादेव पात आश्चर्यम्, ततोऽपि कौमोदक्याः; सा ह्यासन्यरूपा, दैत्यास्तत एव विहता

भवन्ति; स हि अपहतपाप्मा। अतोऽत्राश्चर्यादप्याश्चर्यम् भगवता चेत् कामना पूर्यते, तदा मर्यादामुल्लङ्घ्याऽपि पूर्यत इति तथा जातम् ॥३॥

भगवत्कृतमैवेतदिति ज्ञापयितुं तस्य धर्मबुद्धिरुच्यते, अन्यथा दुष्टो निष्कारणं लोकेषु आगस्कृत्, भयकृत्, दुष्कृत्, कथं तदा तूष्णीं भवेत्? नाप्याह भगवत्सामर्थ्यादिति; अतो धर्मो निरूप्यते—

SRI SUBODHINI: The demon, on seeing the mace of our Lord (KOWMODIKI) falling on him, made a blow, through his own mace, on the mace of our Lord! Due to this, the mace of our Lord, got released from His hands, and made several “circles” in the sky, and fell on the ground! It did not get broken! It began to “shine” on the ground! This sort of escaping of the mace, from the hands of our Lord was, indeed, a most wonderful scene! — as it was surprising, that this mace had got out of our Lord’s hands! This “Kowmodiki” mace of our Lord is symbolic of the most important “vital air” (Praana) of Aasaanya. In this way, everyone saw this event, as being most “wonderful”! (surprising) The real purport of this event is this. “WHEN OUR LORD DECIDES TO FULFILL THE DESIRE OF HIS DEVOTEE, THEN, HE BREAKS ALL “RULES” (MARYAADA) SET UP BY HIM ONLY! THIS SHOWS THE FONDNESS AND LOVE OF HIS HEART, TO HIS DEVOTEES!

This “event” was “stage managed” by our Lord only. With a view to make us realize this, the “righteous intellect” (Dharma Buddhi) of the demon Hiranyaaksha is referred to here. Of course, this demon is known to harm all the worlds, give fear to everyone, and also do heinous actions! But, now, he became peaceful, due to his “righteous intellect”! — as per the next verse.

स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम्।

मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन्॥४॥

VERSE 4 Meaning: “As the Lord did not have any “arms” with Himself, at this time, the demon had got a good opportunity, to aim his weapon on Him! Yet, he did not use any weapon against our Lord! This was due to his “righteous intellect” — as he had realized, that it is unrighteous to hit at an unarmed fighter! Of course, he did not hit back on our unarmed Lord, with a view to make our Lord, get anger!”

श्रीसुबोधिनी : स तदेति। तदा कौमोदकीपातानन्तरम्, लब्धतीर्थोऽपि—भगवानशस्त्र इदानीं जेतुं शक्यत इति लोकदृष्ट्या जयावसरे विद्यमानेऽपि—निरायुधं भगवन्तं न बबाधे। ननु जयाकाङ्क्षी कथं न बबाधे? तत्राऽऽह—मानयन्स मृधे धर्ममिति। संग्रामे निरायुधः शत्रुं मारणीय इति धर्मः, तं धर्मं परिपालयन् न मारितवानित्यर्थः। इमं धर्मं भगवत्कृतजयार्थं प्रतिपाद्य, तस्य धर्मस्य सहजत्वाभावाय तस्याऽभीष्टमन्यदित्याशङ्क्याऽऽह—विष्वक्सेनं प्रकोपयन्निति। विष्वक् परितः सेना यस्य। अनेन तस्य भ्रान्तत्वं सूचितम्। तूष्णींभावोऽपि जयप्रतिपादकः, भावं चोद्गिरिति ‘जितं मया’ इति। एवं दैत्यस्य जयबुद्धिर्निरूपिता॥४॥

लोकानां जयबुद्धिमाह—

SRI SUBODHINI: When the “Kowmodiki” mace got separated from our Lord’s hands, He stood there “unarmed” (weaponless). At this time, the demon could have scored a quick “victory”. But, despite getting this good opportunity to win, the demon did not hit our Lord, (i.e. not attacked) as He was unarmed! It is said, that during a battle, no one should attack a person, who is not “armed”. This is the correct code of conduct, (Dharma) during a battle! Through this “Dharma”, the victory of our Lord only took place!

But this demon had some other lurking desire in him for this action! That is why, a “doubt” is expressed here - that the demon desired to make our Lord get “anger”! Our Lord is always surrounded by weapon bearing soldiers! Hence, the desire of the demon, to make our Lord get “anger” only reveals his “foolishness”! The demon being peaceful, showed, that he had already attained a “victory”, and he showed this “victory”, in his action.

Through the next verse, it is said, that all the persons (humans) thought, that the “victory” was achieved by the demon only.

गदायामपविद्धायां हाहाकारे विनिर्गते।

मानयामास तद्धर्मं सुनाभं चाऽस्मरद्विभुः॥५॥

VERSE 5 Meaning: “On the falling of our Lord’s mace on the ground, all persons of the various worlds began to exclaim, “alas! alas!”. Our Lord also praised the adherence to Dharma and it’s protection, on the part of the demon! Later, our omnipotent Lord remembered His “Sudarsana” discus!”

श्रीसुबोधिनी : गदयामिति। अपविद्धायां ताडनेन पतितायां सत्याम्, लोके च सर्वत्र हाहाकारे विनिर्गते सति। गदापातहेतुको हाहाकारः। भगवानपि लोकानुसारी तस्य जयमङ्गीकृतवानित्याह—मानयामास तद्धर्ममिति। तस्याऽऽयुधरहितवधाभावलक्षणं धर्मं मानयामास, अन्यथा भगवदनङ्गीकृतो धर्मः फलदायी न भवेत्। ततः किं कृतवानित्याह—सुनाभं चाऽस्मरदिति। सुनाभं सुदर्शनम्, चकारात् स्वस्य भावं च। ननु स्मरणमात्रेण कथं स्वभावस्य, भगवत्त्वस्य, सुदर्शनस्य चाऽऽगमनमित्याशङ्क्य बोधयति—विभुरिति। स हि सर्वसमर्थः॥५॥

तदा भगवद्भक्तानामपि तस्य जयो हृदये समागत इति पुनर्भगवन्त सायुधं दृष्ट्वोज्जीविता अविलम्बेन तद्विधार्थं प्रार्थयन्ति—

SRI SUBODHINI: Our Lord's mace "Kowmodaki" fell on the ground, due to the "hit", from the mace of the demon! On seeing this (i.e. our Lord's discomfiture), everyone everywhere, began to express their utter disbelief and surprise! They expressed their anguished surprise, with loud cries of 'Ha, Ha' (alas! alas!). Our Lord also, it is said, accepted the momentary "victory" of the demon, as per the worldly traditions! Our Lord thought, that "this demon did not kill Me, even though I am without a weapon. Due to this, this demon Hiranyaaksha is a righteous soul, (Dharmaatma) and I should consider, that he has "won" this victory, due to his righteous attitude! I would also accept and admire the victory of the demon."

If the Lord had not approved and accepted this "Dharmik" behavior of this demon, then, he would not be blessed, with the due result of his righteous action. What did our Lord do later? Our Lord remembered His "Sudarsana" discus. The syllable "Cha" (and) indicates, that our Lord also remembered His exalted "status" (Bhaava) as the Lord of the Universe! Here, the word "Vibhuhu" (all capable - omnipotent) is used to describe our Lord - i.e. the divine "Sudarsana" discus, came immediately to Him. In other words, He could command anything, by just remembrance only!

The devotees, who were witnessing this "battle", got the feeling, that the demon has "won" this battle. But, when they saw our Lord with the "Sudarsana" discus, then, they got relieved, as though, they got back their vital airs! (Praana). They began to pray to our Lord - seeking the destruction of this wicked demon, as quickly as possible - as per the following verse.

"Dharma" : the virtuous path leading to liberation

तं व्यग्रचक्रं दितिपुत्राधमेन स्वपार्षदमुख्येन विषज्जमानम्।
चित्रा वाचोऽतद्विदां खेचराणां तत्र स्माऽऽसन्स्वस्ति तेऽमुं जहीति॥६॥

VERSE 6 Meaning: “The “Sudarsana” discus came there very quickly, and began to circle itself, in the holy hands of our Lord! He was seen by the celestials as ‘playing” with His most important follower, who has now taken birth, as the wicked son of mother Diti! Not realizing the glory of our Lord, the celestials began to speak in a different tone. “Oh Lord! Let there be victory to You! Please do not play with this demon, in a more “special” way! Please kill him, very quickly!”

श्रीसुबोधिनी : तं व्यग्रचक्रमिति। तं पूर्वोक्तप्रकारेण क्रीडाकारिणम्। सुदर्शनमपि भगवल्लीलां न हृदयेन मानयति, न वा गदायाः पातम्; अतो दैत्यवधार्थं व्यग्रं चक्रं यस्य। ननु भगवान् सृष्ट्यर्थं प्रवृत्तः कथं तं मारयति? दैत्या अप्युत्पादनीया इत्याशङ्क्याऽऽह—दितिपुत्राधमेनेति। दितेः पुत्राणां मध्ये अधमेन। न ह्यधमेन सृष्टिरुत्तमा भवति। अधमत्वं च दैत्यमर्यादाभावात्। अतो बध्य इति सुदर्शनादिस्मरणम्। ननु हीनेन तेन सह युद्धं किमर्थं करोति? सुदर्शनेन वध एव परं कर्तुमुचित इत्याशङ्क्याऽऽह—स्वपार्षदमुख्येनेति। स हि पार्षदानां मध्ये मुख्यः, अतः स्वसेवकमुख्येन सह क्रीडा उचितेत्यर्थः। युद्धार्थं तेन सह विशेषेण सज्जमानमासङ्गयुक्तम्। अत एव देवानामेतन्मर्माऽजानतां केवलमाकाशे स्थित्वा पश्यताम्, तत्र तस्मिन्नवसरे विचित्र वाचो जाताः। कश्चिदाह मारयिष्यति; कश्चिन्नेति; कश्चित् शक्यः; कश्चिदशक्य इत्येवं चित्रा वाचः। स्मेति प्रसिद्धे। आशीर्वादमाहुर्व्याः सन्तः—ते स्वस्त्यस्तु, अमुं च जहीति। कुशलं शत्रुजयश्च द्वयं प्रार्थयन्ति। चित्रा वागेव वैयाग्रे हेतुः, वैयाग्राच्च तथा वचनम्। इदं तु वचनं न चित्रमिति। इतिशब्दस्य प्रकारवाचित्वेऽपि वाक्यत्रयनिरूपणं कर्तव्यं स्यात्॥६॥

एवं सर्वजनीनं तस्य जयं निरूप्य युद्धं निरूपयति—स तं निशम्येत्यष्टादशभिः, सर्ववाक्प्रतिपाद्या हि भगवतो लीलेति।

SRI SUBODHINI: The celestials saw our Lord, as 'playing' with the demon. The "Sudarsana" discus also did not like, in his mind, this 'playing' of the Lord! He did not consider also as 'auspicious', the falling of the mace, on the ground, of our Lord! Due to these reasons, the "Sudarsana" discus was going in circles in the hands of our Lord. It did not know, that our Lord was engaged in the task of "creation". How will He, then, undertake to destroy the demon? Our Lord was eager to create "demons" also, as part of His creation! But here, the doubt about killing this particular demon should not arise. That is why, Hiranyaaksha is referred to here, as "the low category son of mother Diti" (Neecha). By keeping this lowest category of demon alive, our Lord's purpose of creating other "demons" will not be served properly! He is considered as the "lowest", as he did not observe or follow the "order and rules" (Maryaada) of the demons! Due to this reason, he is fit to be killed. That is why, our Lord, having determined in this way, had remembered the "Sudarsana" discus! Immediately the "Sudarsana" discus came there, and began to go round and round in our Lord's hands!

How come, our Lord, who is the "best" and the Lord of the Universe, was seen now, "fighting" with this lowest category of all demons? (He could have killed him, in a trice!) Our Lord had decided, that it was appropriate to kill this demon, only through His "Sudarsana" discus! Our Lord had always regarded this demon, as one of His most important followers, despite being a demon, now! He thought, that He would enjoy "playing" with His most important follower! (Nay, it is only appropriate!)

We should remember here, our Lord's "own" wish

— that He had got related, with His “own” important follower, only with a view to fulfill the wish of the latter i.e. to fight with our Lord! Hence, they stayed in the sky only, looking at the scene below, while speaking words of surprise and wonder! Some of them said, “The Lord will kill him” some others told, “No, He will not kill him!” Some others said, “The Lord will not be able to kill him; and others said, that our Lord will not face any confusion or constriction to kill this demon. The word “Sma” (yes, indeed) is used to convey, that such “words” are usually spoken! (i.e. famous). These celestials were unhappy at the “victory” of the demon. Due to this, they began to give “blessings” to our Lord. “May You be victorious! Kindly destroy this demon!” They prayed for our Lord Sri Hari’s victory, and for the auspicious welfare of the devotees, and for themselves too! Due to their “sorrow”, they uttered “incoherent” words! (Vichitram).

In this way, after describing the famous initial victory of the demon, through 18 verses (from the 7th verse), the “fight” between our Lord and the demon is described. OUR LORD’S “LEELAS” ARE APPROPRIATE TO BE SPOKEN, THROUGH EVERY TYPE OF “WORDS”! (i.e. even His “fight”, as a “Leela”, is divine and is to be recanted, in detail).

दशभिः सत्ययुद्धं तु मायायुद्धं तथाऽष्टभिः।

द्विविधेनाऽपि युद्धेन क्रीडति स्मेति वर्ण्यते ॥१॥

KAARIKA 1 Meaning: “Through 10 verses (7th to 16th), the “actual” (truthful) fight is described. In the same way, through 8 verses (17th to 24th), the fight based on “Maya” power, is being described.”

दैत्यस्य युद्धसरम्भः पश्चाद्युद्धं सवाचिकम्।

प्रतीकारोक्तिभिश्चैवं क्रोधाद्युद्धं पुनस्तथा ॥२॥

KAARIKA 2 Meaning: "The demon began to fight"

— This has been told through the 7th verse. Later, in the 8th verse, the fight through the "words", is described. Afterwards, through the 9th verse, the plan of the demon and his words are spoken of. Through the 10th verse, the "fight", which got ensured, through "anger" is described. Through the 11th verse, our Lord's "actions" are described." (in retaliation).

ततः पौरुषनाशोऽभूत् भगवल्लीलया रिपोः।

एवं षड्भिर्गदायुद्धं द्वाभ्यां शूलेन चैव हि॥३॥

KAARIKA 3 Meaning: "Through the 12th verse,

the destruction of the strength of the enemy, through the "Leela" enacted by our Lord is described. In this way, through 6 verses, the "big fight" is described! Through the verses 13 and 14, the fight, using "spears" (trident) is being told."

मुष्टिभिश्च तथा द्वाभ्यां स्वदेवास्त्रात्तथा स्वतः।

युद्धं निरूपितं तस्य मायासामान्यवर्णनम्॥४॥

KAARIKA 4 Meaning: "Through the verses 15 and 16, the fight done through "fists" will be told, as also the fight, through the divine Maya of the demons i.e. the fight through the weapons of Maya! Hence, through the verse 17, the ordinary description of this "Maya" is done."

चतुर्भिस्तद्विशेषाश्च तस्याऽप्युक्ता प्रतिक्रिया।

मायायुद्धं ततः षड्भिस्वयं तूत्तरहेतुकम्॥५॥

KAARIKA 5 Meaning: "Through the 18th, up to the 21st verse, the special features of this fight (i.e. differences)

are described, and also the retaliatory measures of our Lord (in the 22nd verse). In this way, through 6 verses, the fight, through “Maya” power is described. Through the 23rd and 24th verses, the “causes for death”, are being told.”

दुर्निमित्तदृशिर्युद्धं मारणार्थमिहोच्यते।

एकेन मारणं चैव मरणं च ततो महत्॥६॥

KAARIKA 6 Meaning: “Through the 23rd verse, the “ill omens” of death are being spoken of. Through the 24th verse, the fight done, with a view to “kill”, is being spoken. Through the 25th verse, the actual “killing”, and the event of blessed “death” of the demon, is spoken through the 26th verse.”

मृतस्य वर्णनं चैव त्रिभिरित्येष संग्रहः।

स्तोत्रं भगवतो यानमुपसंहार एव च ॥७॥

KAARIKA 7 Meaning: “Through the 28th and 29th verses, the death of Hiranyaaksha is described. All the “principles” involved are spoken of, in “unison” (i.e. together). The “praise” of our Lord is spoken, through the 30th verse and later, through the 31st verse, our Lord’s “return” (going away) is being spoken. Through the 32nd verse, the “conclusion” of the episodes is being told.”

माहात्म्यं द्विविधं तस्य श्रवणस्य निरूपितम्।

गुणोपसंहतिश्चैव दृष्टान्तार्थमिहोच्यते ॥८॥

KAARIKA 8 Meaning: “Through the 33rd and 34th verses, the “seeable and the sure” glory (effects) of listening to this divine Leela of our Lord are explained! Through the 35th and 36th verses, to cite examples, for this “subject” (glory of our Lord), the entire gamut of the virtues and qualities (like good character, conduct, valor etc.) are also described.”

जातं जनिष्यमाणं च फलमत्र निरूप्यते।

द्वाभ्यां द्वाभ्यां ततः षड्भिः श्रवणस्य फलं ततम् ॥९॥

प्रथमं स्वायुधगदया युद्धमाह द्वाभ्यामुद्योगयुद्धभेदेन—

KAARIKA 9 Meaning: “Through the 37th and 38th verses, the “results”, which had “happened or will happen” in the future, are described. Later, through 2 verses each, a detailed description of the auspicious results which would ensure, on listening to this divine and glorious “Leela” of our Lord, also will be told.”

The “effort” made to fight is told, and in the first instance, through two verses, the fight done, through his “mace”, is being told.

स तं निशम्याऽऽत्तरथाङ्गमग्रतो व्यवस्थितं पद्मपलाशलोचनम्।
विलोक्य चाऽमर्षपरिप्लुतेन्द्रियो रुषा स्वदन्तच्छदमादशच्छ्वसन्॥७॥

VERSE 7 Meaning: “Demon Hiranyaaksha saw our Lord Sri Hari with His lotus like eyes, standing before him, with the “Sudarsana” discus! He realized, that the Lord was desirous of killing him! On this realization itself, all the sense organs in his body, got excited with anger. While taking deep breaths, the demon began to bite his lips with his teeth!”

श्रीसुबोधिनी : स तं निशम्येति। जयानन्तरं हि प्राणिन उत्साहो भवति। अकस्माद्भगवतः साधनान्तरप्राप्तौ भगवदुत्कर्षं दृष्ट्वा क्रुद्धो जात इत्याह—स दैत्यः, अग्रतोऽग्रे, तं भगवन्तम्, आत्तरथाङ्गं निशम्य श्रुत्वा। क्रोधात् दृष्टमपि श्रुतमिव मन्यते। निशम्येति पाठः स्पष्टः। पद्मपलाशलोचनमिति चक्रायुधः कमलनयनस्तस्याऽन्तकाले ध्येय इति वर्णितम्। शत्रोरजये जातेऽप्यक्षोभदृष्टिं वा तादृशं दृष्ट्वा भगवतोऽक्षोभलक्षणमुतकर्षमसहमानोऽमर्षपरिप्लुतेन्द्रियो जातः। अमर्षेण क्रोधेन परिप्लुतानि मग्नानि इन्द्रियाणि यस्य। पुनरुद्धतेन क्रोधेन

स्वदन्तच्छदमधरमादशत् दष्टवान्। पुनरन्तः प्रवृद्धेन क्रोधेन श्वसन्नपि जातः। एवं युद्धार्थं क्रोधत्रयं कारणं निरूपितम्।

एवं युद्धार्थं तस्य क्रोधो वर्णितः॥७॥

युद्धमाह—

SRI SUBODHINI: Usually, a person becomes more “enthusiastic”, after attaining “victory”, during a fight! Hiranyaaksha, regarding himself to be victorious, became very enthusiastic — especially when he thought that our Lord was not “armed” at all! But, in a trice, he saw, the Sudarsana discus, in the hands of our Lord, revolving in great splendor! Seeing the Lord’s glory, he became very angry. The reference to the “lotus eyed Lord” here indicates, that the Lord had wished, that Hiranyaaksha should meditate on this divine form of our Lord, during his last time! (death)! He showed this beautiful “form” to him! He also desired to show, that even after the victory of the demon, there was no unhappiness or sorrow, in the eyes of the Lord!

Seeing this “nonchalant” attitude of our Lord, the demon could not tolerate the glorious demeanor and attitude of our Lord. He got “anger” in his entire body and he began to bite his lips, through his teeth! - while taking deep breaths! In this way, for the sake of fighting, the three reasons for the rise of his “anger” have been described.

उत्कर्षदृष्टौ मात्सर्यात् चक्रदृष्टेस्तु घातकः।

स्वाभिमानान्महान् रोषो विलम्बं न सहेत्तथा ॥१॥

KAARIKA 1 Meaning: “He got “hatred”, on seeing our Lord’s glory and enthusiasm! Due to this, he got anger too! On seeing the Sudarsana discus, he got the knowledge, that the Lord is desirous of killing him!

Due to this knowledge, he became very angry! But, he got pride and ego, through his initial victory. This pride and ego got diminished, on seeing the enthusiasm of our Lord and His discus! This unhappiness made him get more anger. Due to this, he could not tolerate any more delay, in fighting with our Lord."

In the following verse, the "fighting" is described.

करालदंष्ट्रश्चक्षुर्भ्या व्याचक्षाणो दहन्निव।

अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम्॥८॥

VERSE 8 Meaning: "At this time, the demon with his sharp and vicious protruding teeth, saw our Lord, in such a way, that he was about to burn up our Lord into ashes! Then, he jumped up, and said, "Just now, you are dead", and gave a blow to our Lord Sri Hari, with his mace."

श्रीसुबोधिनी : करालदंष्ट्र इति। कराला दंष्ट्रा यस्य दैत्यस्य। यमस्तदंष्ट्रायामागत इति स्वाधिदैविकसामग्रीसहित उक्तः। चक्षुर्भ्या व्याचक्षाण इति पूर्णा दृष्टिस्तत्रैव निरूपिता, निरूपिता, तेनाऽन्यत्र दृष्टिर्व्यावर्त्यत इति विचारान्तरेणाऽपि युद्धाभावशङ्का व्यावर्तिता। सतीं दृष्टिं व्यावर्तयितुमाह—दहन्निवेति। स्वाविद्याम्, जगद्धा। रूपवदुष्णस्पर्शाऽपि चक्षुषो जात इति दहन्नित्युक्तम्। तथाप्यग्निराश्रयं दग्धैव परं दहतीतीवेत्युक्तम्। एवं क्रूरदृष्ट्या दृष्ट्वा स्वगदया सहितः, अभिमुख्येन गत्वा, अहतोऽसीत्यहनत्। अयं हि यज्ञः, यथा 'स्वधिते मैत्रं हिंसीः' इति, 'न वा उ वैतन्मियसे' विपरीतमिव वदन् अहनत्। ननु विपरीतवादे को हेतुः? तत्राऽऽह—हरिमिति। स हि सर्वदुःखहर्ता कथं वा हतो भवेत्। अथवा, अयुद्धयमानं कथं मारयसीत्याशङ्क्याऽऽह—आहतोऽसीत्यहनत्। पूर्वमासमन्तात् हतवानसीत्यर्थः। मुखेनाऽपि मारणं कृत्वा मारयतीति केचित्। स्तुत्यर्थत्वे—हतोऽसि प्राप्तोऽसीत्यगमदित्यर्थः॥८॥

एवं तस्य युद्धमुक्त्वा तस्य प्रतीकारमाह—

SRI SUBODHINI: The demon had vicious protruding teeth! — On which, the Lord of death viz. Yama, came and stayed there! This is indicative of the fact, that this demon, had resorted to the celestial materials/powers, for his fight with the Lord! He had put his “full vision” on our Lord only! This is indicating, that he never saw anything else, as though, he would burn up our Lord, into ashes, through his vision (Dahanniva). This would also mean, that he was burning up his own “ignorance and attachments” to this world! Like his “form”, he had reddened hot eyes (Daham) — like fire burns the object thrown into it, before burning up anything else!

In this way, after seeing our Lord, with his “cruel” eyes, , he came before our Lord, with his raised mace! He said the words, “You have not yet died!” — by saying so, he gave a blow to our Lord Sri Hari, through his mace!

Our Lord Sri Hari is the symbol and form of “sacrifice” (Yagnam). Like, it has been said in the Vedas, “Do not kill this person, as he does not die at all”. In this way, saying contradictory words, Hiranyaaksha began to fight. Why did he say these conflicting words? On this, it is said, that our Lord is Sri Hari. AS SRI HARI, HE REMOVES THE SORROW OF EVERYONE! THEN, HOW CAN HE EVER BE KILLED? Alternately, how can anyone hurt and kill our Lord, who never “fights”, on His own? Many persons interpret the words used, here, to mean that, “Oh Lord! You have attained me”. In this way, after uttering these words, the demon came near to our Lord. This is the purport.

In this way, after describing the “battle”, through the next verse, the “retaliatory measure” taken by our Lord, is described — through which, the Lord ensured, that the demon is not victorious!

पदा सव्येन तां साधो! भगवान् यज्ञसूकरः।

लीलया मिषतः शत्रोः प्राहरद्वातरंहसम्॥९॥

VERSE 9 Meaning: “Oh noble Sadhu! (Sri Vidurji). Our Lord Sri Varaaha, who is the symbol of all sacrifices, as a “Leela”, with the force of a virulent wind, kicked, through His left leg, while the demon was seeing, the fast coming mace, and made it fall on the ground.” (ie the mace thrown by demon Hiranyaaksha).

श्रीसुबोधिनी : पदा सव्येनेति। पश्चात्तनो वामपादः सव्यपादुच्यते। तां गदां भगवान् लीलया प्राहरत्, पादघातेन तां भूमौ पातितवानित्यर्थः। साधो! इति संबोधनं विश्वासार्थम्। साधूनां रक्षार्थं वा तथा कृतवानिति सूचितम्। भगवानिति अवज्ञया प्रहारेण तथा करणे सामर्थ्यम्। यज्ञसूकर इति तदर्थमेवाऽवतार इत्यवश्यं प्रतिक्रियाकरणम्। लीलयेति पुनः क्रोधोत्पादनार्थम्। मिषत इति तस्यास्तथात्वाय। वातरंहसमिति गदया उत्कृष्टत्वं प्रतिक्रियाभावाय॥९॥

एवं प्रतीकारं कुर्वन्नेव क्रोधं जनयित्वा वाचाऽपि क्रोधं जनयति—

SRI SUBODHINI: Our Lord, as in a “play” (Leela), made a blow, through His left leg (behind) and made the incoming mace fall on the ground! The word “Oh saintly” (Saadho) — this addressal of Sri Vidurji, has been made, with a view to instill confidence and faith — or for the sake of saving the noble saintly persons! Through the use of the word ‘Bhagawan’ (our Lord), it is indicated, that the Lord had made the mace of the demon, fall on the ground, with great “disdain, and as an act of insult”!

The verse further says, that, “this Sri Varaaha

Bhagawan is the Lord of the Universe! He is omnipotent! The word "Yagnasookaraha" (the symbol of Yagna, as Sri Varaaha) denotes, that our Lord had taken this incarnation for the sake of "sacrifices" (Yagna) only, and for the purpose of destroying this demon. Due to this, He would take, very quickly, retaliatory actions! The word, "as a play" (Leelaya) reemphasizes, that our Lord was seen, doing all actions, in a merry playful way, when the demon was actually seeing! He made the mace fall on the ground. Through this, our Lord desired to make the demon, get more anger! The mace has the speed and force of wind — thus showing the strength of the mace! This "force" of the mace indicated, that it was not going to be a "waste", or without the desired result!

In this way, our Lord took retaliatory measures, and made the demon more angry! He made him get more anger, through His "words" too! — as per the following verse.

आह चाऽऽयुधमादत्स्व घटस्व त्वं जिगीषसि।

इत्युक्तः स तया भूयस्ताडयन्ननदद्भुशम्॥१०॥

VERSE 10 Meaning: "Our Lord, later, told the demon, "You are keen to be victorious! Hence, please take up weapons again, and fight with me!" On being told like this, by our Lord, the demon took up the required weapons, and began to attack our Lord. He also roared, at a high pitched voice!"

श्रीसुबोधिनी : आह चेति। उक्तवानपि—आयुधं गृहाण; तदनु घटस्व युद्धं कुरु, युद्धार्थं वा सज्जो भव; यतस्त्वं जिगीषसि। वचनत्रयं तस्याऽभिमानभङ्गार्थम्। निरभिमानस्य कार्यं पतितस्य ग्रहणम्, निर्लज्जस्य कार्यं पुनर्युद्धकरणम्, भ्रान्तस्य कार्यमेतादृशोऽप्यहं जेष्यामीति। एवमुक्तेऽपि

क्रोधवशात् व्यङ्ग्यमज्ञात्वा, स एव दैत्यः, तथैव गदया, भूयस्ताडयन्
भृशमनदत्। इदं तस्य द्वितीयं युद्धं मध्यमभावेन ॥१०॥

अस्याऽपि प्रतीकारमाह—

SRI SUBODHINI: Our Lord told the demon to take up arms and fight! — as the demon was very eager to be victorious! Our Lord had used all these three types of “words”, with a view to “break” his pride and ego — as he will be forced to take up, the weapon, which has been put down, by our Lord, and this will subdue his ego. This would also make him “bashful” — for having to fight, once again,, after having got defeated! At this juncture, for the demon, to claim that, “I will be victorious”, will be certainly foolish! But, the demon could not realize the true purport of our Lord’s “words”. He now took up the mace, from the ground, and gave a blow to our Lord. He began to roar also, in a high pitched voice! In this way, he fought, in a more ferocious manner, than before!

The retaliatory actions, taken by our Lord are being spoken, through the next verse.

स तामापततीं वीक्ष्य भगवान् समवस्थितः।

जग्राह लीलया प्राप्तां गरुत्मानिव पन्नगीम्॥११॥

VERSE 11 Meaning: “On seeing the mace coming towards Himself, our Lord became alert! He, standing there only, caught hold of this mace, with the least of efforts, like in a play. He did this, like the Garuda bird catches the serpent, coming towards it!”

श्रीसुबोधिनी : स तामापततीमिति। पूर्वं तस्य विचारः ‘दैवगतया भूमौ पतिता गदा, न तु बुद्धिपूर्वकं तेन तथा कृतमिति’ अतो मारणम्। एतज्ज्ञात्वा द्वितीयवारं भगवान् प्रकारान्तरं कृतवान् इत्याह—स तामापततीं

वीक्ष्येति। गदामुपरि पतन्तीं वीक्ष्यं तिरोभावादिकमकृत्वा यथापूर्वमेव सम्यगवस्थितः। ततः प्राप्तां स्वोपरि समागतां तां गदां लीलया जग्राह। उभयोरभिप्रायं समर्थयस्तथाकरणमुपपादयति दृष्टान्तेन—गरुत्मानिव पन्नगीमिति। पन्नगी हि 'गरुडो मया भक्षणीयः, अस्मत्पतिपुत्रादि हन्ति' इति शीघ्रमायाति; गरुडस्तु 'भक्ष्यं मया प्राप्तम्' इति मोदकवत्तां गृह्णाति। एवं वेगेन मारणार्थमागतां क्रीडार्थं गृहीतवानित्यर्थः॥११॥

एवं प्रतीकारमुक्त्वा तेन तस्य मध्यमभावो गत इत्याह—

SRI SUBODHINI: The demon had understood (wrongly), that his mace had fallen on the ground, due to "celestial" forces i.e. it was not our Lord, who had made this happen, through His own capacity and cleverness! Having got determined like this, the demon again attacked our Lord. Our Lord, with a view to counter this attack, did not resort to disappear or move away. He stood alert, then and there, and seeing the mace coming towards Him, He caught hold of this mace, without any effort at all — like the Garuda bird catches the serpent coming towards it, so very quickly and easily! Usually, the serpent comes to eat the children of the Garuda bird, in a swift way! But the Garuda bird realizing, that it's "food" has come by itself, to be eaten, catches hold of the swift moving serpent, as if, it is a "Laddu" (Modak). In this way, very playfully, such a swift moving serpent is so easily caught hold of! In the same way, our Lord also, caught this mace for His "play"!

After explaining the retaliatory action of our Lord, it is said, that the demon had, by now, lost his "middle attitude" of fighting with our Lord (i.e. the initial and the middle (second) efforts are all lost)- as told in the following verse.

स्वपौरुषे प्रतिहते हतमानो महासुरः।

नैच्छद्गदां दीयमानां हरिणा विगतप्रभः॥१२॥

VERSE 12 Meaning: "The great demon, seeing his effort being unsuccessful (wasted), now, became, bereft of pride and fame! Due to this, even when our Lord offered him another mace (so that, he can fight with our Lord), he did not accept, and take up the same!"

श्रीसुबोधिनी : स्वपौरुषं इति। पुरुषो हि स्वतन्त्रः, तस्य परप्रतिबन्धरहितं यत्सामर्थ्यम्, तत्पौरुषं यदा पुनः पुरुषान्तरसामर्थ्येनोपहन्यते तदोपहतं भवति। अन्तस्तस्य नाशो बहिश्च कार्यं न भवति। पौरुषं तु पूर्वमेव नष्टमिदानीं ज्ञातमित्यर्थः। बलवता वा प्रतिबद्धम्। स्वशब्देनाऽत्र गदाकृतं तद्द्वारा स्वगतम्। अस्य क्षत्रियत्वात् शस्त्रद्वारैवाऽभिमानो मुख्यः, अतस्तस्मिन् प्रतिहते हतमानोऽपि जातः। तदाऽभिमानाभावात् पराश्रयं कृतवान्। असुरस्तु क्रूरः, शरीरबलमपि तस्य सहजं भवति; अयं तु महासुरः, असुरदेवाल्लब्धवरः; अतोऽस्य पौरुषद्वयमवशिष्यत इत्युक्तं भवति। अत एव पुनर्दीयमानामपि गदां नैच्छत्। यदि गृहीयात्, कियत्कालं युद्धमपि कुर्यात्। भगवतेजसा संबद्धत्वात् देवतान्तरसामर्थ्याविर्भावादग्रहणम्। एवं ज्ञात्वैव भगवताऽपि दीयते; देवतान्तरसम्बन्धो माऽस्त्विति वा। दाने हेतुः—हरिणेति। तदा भगवतो दया तस्मिन् जाता। पूर्वं वैष्णवं तेजस्तस्मिन् स्थितमिति प्रभा स्थिता, गदाद्वारा च समागता; पुनश्चेद्वृहीयात् पुनः प्रतिसंक्रामेत्। तदभावात् विशेषेण गता प्रभा यस्य तादृशो जात इत्यर्थः॥१२॥

तदा देवान्तरवरप्राप्तं शूलं गृहीतवानित्याह—

SRI SUBODHINI: A person, who is valorous, is said to be free and independent, only till he confronts another person,, whose strength and power are able to subdue or subjugate his own! Then, he loses his own powers and standing! Due to this, he is also prevented from showing his left-over brilliance and strength,

outside — as a result of the nearness to a bigger power and strength!

The power of the demon had got lost much earlier. But he realized this “loss”, now only — that a much stronger person has subjugated his strength and powers. The mace of the demon was the cause of his pride. Now that, this mace had become unsuccessful, he lost his pride also! Now, a situation arose, that he had to resort to and seek the help of another! Usually, the demons are very cruel, and they have the natural strength of their physical bodies! This demon Hiranyaaksha, however, was a great demon, and had also secured several “boons”, from the presiding “deity” of the demons. Hence, two other types of “power” still remained in him. Due to this reason, even though, our Lord had offered him a mace to continue fighting, he did not take it up! If he had taken up the mace, he could have fought for some more time. Why did he refuse the offer of our Lord? On this, it is said, that this mace was “connected” with our Lord. The demon did not take this mace, as it could be related to other celestial deities also! The demon had realized, that he still had the blessings and strength of his own Lord or deity! The Lord gave this offer of the mace **AS HIS HOLY NAME IS LORD SRI HARI! HE REMOVES THE SORROW OF EVERYONE, EVERYWHERE! HE DESIRD TO CONFER HIS COMPASSION ON THIS DEMON ALSO, BY GIVING THIS MACE!**

In the first instance, the demon had in him the power and strength of Lord Vishnu, due to which, he was seen as brilliant and illuminated! But this power and brilliance, went back to our Lord, when he had hurled the mace

on our Lord! Our Lord desired that, he should be endowed with both power and strength, by accepting the mace given by the Lord! By not accepting the mace, he had lost his power and strength, totally! He was, now, bereft of any divine brilliance!

In this way, when he became “powerless”, in all respects, he took up a “trident”, which he had secured, through the “boons” given by other deities — as per the following verse.

जग्राह त्रिशिखं शूलं ज्वलज्वलनलोलुपम्।

यज्ञाय धृतरूपाय विप्रायाऽभिचरन् यथा॥१३॥

VERSE 13 Meaning: “Like the chanting of “Aabhichara” incantations (Manthraas) is made for causing the death of Brahmins, in the same way, with a view to destroy the Lord of all sacrifices viz. our Lord, who had taken a body now, as the great boar, the demon took up a trident, which was capable of burning everything into ashes, like a huge bonfire!”

श्रीसुबोधिनी : जग्राहेति। शूलं सूच्यग्रम्। भेदकमग्रत्रयमुक्तम्। त्रिशिखं त्रिशूलमिति यावत्। शिखापदप्रयोगोऽग्निवद्वाहकमपि तदिति सूचयितुम्, अन्यथा देवताप्राप्तं न स्यात्। ज्वलन् यो ज्वलनः, तद्वल्लोलुपम्। अनेन सुदर्शनवदस्यापि लज्जेव जाता, न चेत् प्रतीकारार्थं स्वयमेव प्रवर्तितुमिच्छति। देवताप्रेरणयेति सूचितम्। तामसी शक्तिर्वा कृत्यारूपाऽत्र प्रवर्तत इति तथात्वम्। देवता ह्युपजीव्यव्यतिरेकेणाऽन्यत्र शक्ता। सर्वासामेव देवतानां यज्ञउपजीव्यः, तत्रापि साक्षात्प्रकटः; तद्विरोधे स्वात्मैव न सिद्धेत्। तमेव मारयितुम्, तेनैव यो यतते स भ्रान्तः। उपजीव्यत्वं दृष्टान्तेन स्पष्टयति—विप्रायाऽभिचरन् यथेति। अभिचारो हि मन्त्रसाध्यः, स च ब्राह्मणाधीनः; तेनैव मन्त्रेण तस्यैव ब्रह्मणस्याऽपराधकरणं न युज्यत इत्यर्थः॥१३॥

ततः किं जातमित्याकाङ्क्षायामाह—

SRI SUBODHINI: The demon took up a trident — with very sharp teeth (three in number). Not only it could pierce into anyone, it was capable of burning up everything also! (Sikhaa) If it was not, so much capable, it would not have been got, from a celestial deity! This trident could burn up everything, like a bonfire. It is said here, that this trident also got a bit “bashful”, like the Sudarsana discus had got earlier. Hence, it remained quiet, without acting on its own! But, when it got inspired, through its celestial deity, it began to function. Moreover, inside this trident, there was the presence of a “Tamasik” power called as “Krithya”! But this power of the celestial deity can be effective only on everyone else — except on our Lord, who is always helpful to all celestial deities — being the Lord of all other Lords and deities! Our Lord is the sustainer of all the celestial deities, as He is the “Yagna Purusha” (the Lord of all sacrifices). Now that our Lord has actually manifested Himself, as the “Lord of all sacrifices”, as Sri Varaaha Swami, (by physically taking a “body and form”), no celestial deity will dare to oppose our Lord, lest he may lose his own “Aatma”! Moreover, it will be foolish, indeed, for this demon, to use the strength of any celestial deity, against our Lord Himself!

An example is given here. Like it is said, that for the destruction of a Brahmin, the chanting of “Aabhichaara” incantations are done. But, as these “incantations” are already under the control of the Brahmin, they become “useless” and “wasted”! In the same way, all the celestials are under the control of our Lord, who is the Lord of the Universe, and being the symbol of all sacrifices! In fact, it

is inappropriate to undertake such an action! Moreover, no one can succeed also in doing so, as all the celestials are empowered, by our Lord only!

What happened later? On getting the desire to know this, the following is told.

तदोजसा दैत्यमहाभटार्पितं चकासदन्तः ख उदीर्णदीधिति।

चक्रेण चिच्छेद निशातनेमिना हरिर्यथा ताक्ष्यपन्नमुज्झितम्॥१४॥

VERSE 14 Meaning: "The brilliant "trident" released by this very strong demon, in a very forceful way, now began to be seen, as very bright and refulgent, in the sky! Then, our Lord, cut this trident, through His discus "Sudarsana", with it's sharp teeth, like Lord Indra had cut away the "wings" released towards him, by the Garuda bird earlier!"

श्रीसुबोधिनी : तदोजसेति। ओजोऽत्र देवताप्राप्तं तेजो मनसि स्थितम्। देवताप्राधान्यख्यापनाय दैत्यस्य भटत्वम्; देवतायाः प्रेरणसामर्थ्याय महाभटत्वम्; भगवति विरोधख्यापनाय दैत्यत्वम्। अर्पितमिति। समर्पितम्, अन्यथा देवतान्तरभजनदोषः स्यादिति परमार्थः। खे आकाशे चकासत् प्रकाशयुक्तम्। अन्तरुदीर्णा दीधितिर्यस्य। रुद्रा ह्यन्तरिक्षदेवाः, तत्रैव च तेषां शोभा। अन्तर्दीधितिवर्णनं तस्या देवताया उत्साहज्ञापनार्थम्, स्वस्थाने तस्य बलं बहु भवतीति। स्थानान्तरे तस्य बलक्षये हानिर्युक्तेति शङ्काव्यावृत्त्यर्थं तत्रैव चक्रेण चिच्छेद। ननूभयोः सजातीयत्वात् कथमन्येनाऽन्यस्यच्छेदनम्? तत्राऽऽह—निशातनेमिनेति। निशाता तीक्ष्णा नेमिर्यस्य। ननु कल्पान्तरे सुदर्शनस्य महादेवांशत्वात् कथं तेन शूलप्रतिघात इत्याशङ्क्याऽऽह—हरिरिति। सर्वदुःखहरणार्थं भगवानेव तथा कृतवानित्यर्थः। भगवतोऽपि देवतातिक्रमोऽयुक्त इति चेत्तत्राऽऽह—हरिर्यथेति। यथा इन्द्रः। ताक्ष्यस्य गरुडस्य पतत्रं पक्षं तेनैवोज्झितं यथा छिनत्ति, तद्वत्। वज्रमप्यप्रतिहतम्, गरुडोप्यवध्यः; तथाप्युभयरक्षार्थं तेनैकं पतत्रं त्यक्तम्; तथा भगवताऽपि महादेवेन तत् शूलं त्यक्तं सुदर्शनसत्यत्वाय। अतो न कोऽपि विरोधः। देवता तत् शूलं

परित्यज्य अन्यत्र गतेत्यर्थः! एवं देवबलमपि निराकृतम्॥१४॥

ततः स्वसामर्थ्यं प्रकटितवानित्याह—

SRI SUBODHINI: The word “OHJA” means the strength of the mind, and it’s brilliance, as blessed by the celestial deities. With a view to emphasize, that this demon was using the strength of the celestials, here, the demon is called as ‘Bhata” (fighter). The demon is referred to here, as a “great fighter”, as he had “great capacity” in him, and was now being inspired by the celestial deities! This demon will again oppose our Lord!

Our Sri Mahaprabhuji gives here the inner spiritual meaning of the word “ARPITAM” (offered). The “Jnana” (knowledge) of this demon has now been “offered in a consecrated” way (Samarpanam) — as in it’s absence, he would have incurred the “blemish” of worshipping and being dependent on other deities — especially, when this demon, before his “curse” was an important devoted follower of our Lord, at Sri Vaikuntam.

This “trident” was seen, as shining in the sky, due to the increase in it’s brilliance! The celestial deities (Rudra and others) were now enthusiastic, as their brilliance can be effective only in the sky!

Our Lord, however, cut away this trident, in the sky itself, through His “Sudarsana” discus! Though, both of them were of the same “type”, how come this trident only was cut away? On this, it is said, that due to the sharpness of the teeth of the Sri Sudarsana discus, it was able to cut away the trident!

Another doubt is expressed here. In another “aeon”

(age - Kalpa), this "Sudarsana" discus was a part of Lord Siva, and how come Lord Siva's "own" part, was now allowed to cut away His own weapon viz. the trident? The answer is given here by saying, that our Lord is SRI HARI — as our Lord removes the sorrow of everyone (i.e. all types of sorrow), He, as Sri Hari, did this! How come our Lord Sri Hari, is seen now, defeating the weapon of Lord Siva? On this, it is said, that like Indra had cut away the wings, thrown away by the Garuda bird, in the same way, our Lord Sri Hari did this action. The story goes like this. Indra had used his "Vajra" weapon against the Garuda bird! But the actual truth was, that this Varja weapon cannot become ineffective. Neither the Garuda bird will meet with death! Hence, for protecting both, the Garuda bird, symbolically, gave up one "wing", and Indra cut this wing of the Garuda bird into pieces, and not the Garuda bird itself! In the same way, our Lord Siva, with a view to protect the truthful and glorious divine nature of the "Sudarsana" discus, gave up his "trident"! Hence, there was no "opposition or blemish" in this action. The celestial deity, it is said, who was present in the trident, went away from it, to another place, and in this way, at the time of it's "cutting", there was no strength of the celestial nature, being present on this trident!

Later, it is said, that this demon Hiranyaaksha manifested his own strength — as per the following verse.

वृक्णे स्वशूले बहुधाऽरिणा हरेः प्रत्येत्य विस्तीर्णमुरो विभूतिमत्।
प्रवृद्धरोषः स कठोरमुष्टिना नदन् प्रहृत्याऽन्तरधीयताऽसुरः॥१५॥

VERSE 15 Meaning: "The demon saw his trident

being cut away into many pieces, through the Sudarsana weapon. Due to this, he was filled up with anger! He came near to our Lord, and gave a severe blow through his fist, on the chest of our Lord, where the symbol of "Srivatsa" (of Goddess Mahalaxmi) is seen! Thereafter, he roared aloud and disappeared! (got hidden)."

श्रीसुबोधिनी : वृक्णे स्वशूल इति। देवताया गतत्वात् स्वस्यैव शूलं वृक्णम्। अरिणा चक्रेण। तस्य सामर्थ्यं पूर्वमुक्तम्। हरेरिति संबन्धिसामर्थ्यात् नोपजीव्यविरोधः। लक्ष्मीलोभादेवमहमुपेक्षित इति ज्ञापयन्निव विभूतिमत् इत्युक्तम्। भगवद्वक्षो मुष्टिना प्रहृत्याऽन्तरधीयतेति संबन्धः। प्रतिकूलतया आगमनं मोक्षाभावं सूचयति, अन्यथा 'मामुपेत्य तु कौन्तेय' इति वाक्यात् भगवत्समीपे गतस्य कृतार्थतैव स्यात्। उरो मर्मस्थानम्। विस्तीर्णमिति सर्वमुष्टिसंबन्धार्थे; विशेषेण स्तीर्णं वा संवरणाशक्यम्। ननु शस्त्रे हते किमनेन भविष्यतीत्याशङ्क्याऽऽह—प्रवृद्धरोष इति। प्रकर्षेण वृद्धो यो रोषः, तेन विचारो न जात इति। ननु क्रोधेऽपि कथं विचारस्य न प्रवृत्तिः? तत्राऽऽह—स इति। पूर्वोक्तः। अतो विवेकाद्यभावात् न विचारोत्पत्तिः। मुष्टेः साधनत्वायाऽऽह—कठोरेति। अनेन तस्य महत्त्वं सूचितम्। नदन्निति स्वात्मानं ज्ञापयन्ननवधानव्यावृत्त्यर्थम्। सर्वस्मिन्नपि बले क्षीणे असुरत्वात् प्रहृत्याऽन्तरधीयत। अस्य प्रतीकारे किमवशिष्यत इति तिरोधानम्॥१५॥

अप्रतीकारे सति प्रत्याहारेण किं कृतमित्याशङ्कयामाह—

SRI SUBODHINI: As the celestial deity behind the trident (i.e. backing) had disappeared and withdrawn (due to our Lord Siva's instructions), the trident became "belonging" to the demon only. Due to this, the Sudarsana discus was able to cut away the trident into many pieces! Through the word "HAREH" (of our Lord Sri Hari), it is explained, that this capacity on the part of the Sudarsana discus, was due to it's "relationship" with our Lord. The word "VIBHOOTIMAT"

indicates, that the demon, now misconstrued, that our Lord had given him up, only through His attachment to Goddess Laxmiji! Hence, he gave a fist blow, to the "Srivatsa" symbol on the wide chest of our Lord. But he disappeared himself, immediately, after giving this blow! Earlier, he had come near to our Lord, with a view to oppose our Lord. Hence, due to his attitude, he would not get the result of "liberation" (as everyone who comes 'near' to our Lord gets usually liberated). Our Lord has told in the Gita that, "The devotee who comes to Me has no more "birth" to be taken." (i.e. he will attain "liberation"). The word "URA" indicates the "vital part", and the word "Vishtheerna" denotes, that the fist blow was effective to affect the vast chest of our Lord! Being "very broad", the Lord also could not also "escape", being hit!

Now, what can a mere "fist blow" do to our Lord, when all his weapons had failed to injure our Lord? The demon had got so much anger, due to this, and he could not think properly, as to the course of action, he should seek, to harm our Lord! As he had lost, due to anger, his power of "discrimination" (Vivekam), he thought, that his "fist" will do the "job", as it was very strong and hard! Hence, he gave a blow to the chest of our Lord! By "roaring", he showed his readiness and alertness. But, as he had, by now, lost all his effective attacking power, he got disappeared, immediately after giving one fist blow to our Lord! — as he could not do anything else to harm or injure our Lord! He had the capacity, as a demon, to "hide" himself!

On his "disappearance", his blow was not effective. If we are eager to know, as to what happened with this "blow", the same is answered, as follows.

तेनेत्थमाहतः क्षत्तर्भगवानादिसूकरः।

नाऽकम्पत मनाक् क्वापि स्रजा हत इव द्विपः॥१६॥

VERSE 16 Meaning: “Oh, highly disciplined Sri Vidurji! Like the impact, due to the falling of garlands of flower, on it's body, does not affect or pain an elephant, in the same way, our Lord Sri Aadivaraaha, did not get any effect or pain (trembling) through the fist blow of demon Hiranyaaksha! There was no effect on our Lord, due to this attack!”

श्रीसुबोधिनी : तेनेत्थमाहत इति। क्षत्तरिति संबोधनं विवेकित्वज्ञापनार्थम्। यथा पुत्रेण ताड्यते, यथा वा स्त्रिया स्रजा। भगवानिति अकिञ्चित्कारे हेतुः। अवताररूपेऽपि विचार्यमाणे न मुष्टिप्रहारेण किञ्चिन्नश्यति। तत्राऽप्यादिसूकरोऽतिकठिनः। मनागपि नाऽकम्पत। पश्चादिदेहेषु मक्षिकोपवेशेन कम्पो भवति। प्रहारस्याऽधमं कार्यं कम्पः; तत्राऽप्येकदेशे; तत्राऽपि श्वासेन देहचलनवन्मनाक्; तदपि न। साधनस्य साध्याजननं कथं संगच्छत इत्याशङ्क्य—स्रजा हत इव द्विपः। न हि स्रजा हतो हस्ती कम्पते। न प्रहारमात्रं दुःखजनकम्, किन्त्वल्पस्य महत्; तथा चेत् प्रकृतेऽपि तुल्यमित्यर्थः॥१६॥

एवं तस्य सहजं युद्धमुक्त्वा मायिकमाह—

SRI SUBODHINI: To bring out the auspicious quality of “discrimination” (Viveki), the addressal as “KSHATAHA” has been made to Sri Vidurji. Like a small child “beats” his father or a wife throws a garland of flowers on her husband — in the same way, is this fist blow on our Lord (i.e. of no effect or harm) — as our Lord is invested with 6 qualities of opulence etc.! (Aishwaryam). Especially, this particular incarnation of our Lord, as Sri Aadivaraaha, was taken with a very hard “body”, as a big boar! Due to this, this fist blow could not even make His body feel the

slightest of "trembling"! When flies and other insects sit on animals like cows, these animals do experience a slight "trembling" to a very small portion of their bodies! But our Lord Sri Aadivaraaha did not feel even this much pain or trembling, through this blow of the fist! He felt, as though, this blow of the fist, was like the impact, caused by the falling of flower garlands on an elephant! — which never feels any pain due to this, nor any "trembling"! A huge blow can give pain and sorrow to petty weak persons only, but a small weak blow cannot give pain or sorrow to very strong persons! This is the purport of the present context.

Up to now, after describing the "common" type of fighting, now the "Māyik" fighting is being told, through the following verse.

अथोरुधाऽसृजन्मायां योगमायेश्वरे हरौ।

यां विलोक्य प्रजास्त्रस्ता मेनिरेऽस्योपसंयमम्॥१७॥

VERSE 17 Meaning: "Later, the demon who had powers of illusion, unleashed several types of illusory powers, on our Lord Sri Hari, who is the highest Lord of all Lords of illusion (Māyāpati) ! on seeing this, everyone got afraid, and they thought, that the destruction of the universe is about to happen!"

श्रीसुबोधिनी : अथोरुधेति। प्रकारान्तरेण नानाप्रकारां दैत्यानामुपास्यभूतां मायामसृजत्। 'मायेत्यसुराः, तद्धैतान् भूत्वाऽवति' इति श्रुतेः। भगवन्मोहनार्थं मायानिर्माणम्; परं भ्रान्तः। अन्यत्रैवैतत् कर्तव्यम्, न तु योगमायाया ईश्वरे। सर्वा माया योगमायाया अंशाः, तस्या अपि भगवानीश्वरो नियन्ता; तत्रापि सर्वदुःखहर्ता। अन्याश्च मायाः प्राणिनां दुःखदाः; अतो विचार्याऽपि, लीनामपि, मायां परदुःखदां हन्ति। तत्र स्वस्य सर्वस्वभूतां चिन्मायां भगवन्निकटे योजयेत्, तदा तां मारयन् स्वस्य सर्वस्वमेव नाशयेदिति

तस्य दुर्बद्धित्वप्रतिपादनार्थं सप्तम्यन्तं पदद्वयम्। तर्हि किमिति प्रयुक्तवानित्याशङ्क्य, लोके माया जये परमसाधानमिति। तस्याः स्वरूपं गुणाश्च वक्तव्या; तत्र गुणानाह—यां विलोक्येति। यां मायां विलोक्य, सर्वा एव प्रजाः, स्ववधशङ्कया प्रथमतो भीताः, पश्चान्महतीं दृष्ट्वा अज्ञस्योपसंयममेव मेनिरे। जगतः प्रलय एव जात इति ज्ञातवत्यः॥१७॥

मायायाः स्वरूपमाह—

SRI SUBODHINI: “Afterwards, this demon who had “Māyik” (powers of illusion) powers, (of the deities who are worshipped by these demons) This has been clear through several Vedic references. The demons, after being born, are protected by their Māyik deities. Hence, with a view to “hoodwink” our Lord, this demon Hiranyaaksha, resorted to exercising his Māyik powers. But, as he was foolish, he could not realize that all these “Māyik” illusory actions, cannot affect or harm, our Lord is the Lord and master of Yogamaaya herself! In the presence of the Lord of all “Mayaas” (Yogamaaya), it is a sheer waste to show up petty “conjurers” tricks! It is foolish! All types of Maayik conjuring, are within the control of our Lord’s Yogamaaya! Moreover, our Lord Sri Hari is the remover of all types of sorrow, and His Yogamaaya aids and assists Him, in this task. Other type of “Māyik” powers always give pain and sorrow only. Our Lord destroys all these types of hidden Maayik powers, which give sorrow to His devotees.

Now, the demon desired to attack our Lord, with the “Maaya of the Jeeva” (which is part of our Lord’s all encompassing “Maya of consciousness” – Chinmaaya). With this, what he attempted to do was only to totally destroy himself! Even after all this, why did he use this petty Maaya power against our Lord? Removing

this doubt, it is said, that for the sake of attaining "victory and success", in this world, this Maayik power is considered, as one of the 'best' instruments. Hence, the qualities and effects of this Maaya power are described. It is said, that all the persons now assumed, after seeing the exercise of the Maayik power, that all of them will get destroyed! Due to this, they got great "fear". Secondly, on seeing the expanded Maaya power, they thought, that the Universe also will get destroyed i.e. the dissolution (Pralayam) of the Universe, will take place.

Through the following verse, the Tamasik "form and nature" of this "Maaya" power is being described.

प्रववुर्वायवश्चण्डास्तमः पांसवमैरयन्।

दिग्भ्यो निपेतुर्गावाणः क्षेपणैः प्रहिता इव॥१८॥

VERSE 18 Meaning: "Very big storm, with virulent force, began to strike! Through this, a thick layer of dust covered all the sides! On all four sides, there was the "rain" of stones, from the sky and from the sides! — as if, these stones were being hurled, at a great speed from some unseen machines! (everyone thought like this!)"

श्रीसुबोधिनी : प्रववुरिति। चण्डा वायवोऽसह्याः, प्रकर्षेण ववुः—वान्ति स्म। किञ्च, पांसवं तम ऐरयन् प्रकटितवन्तः। तथा पांसवृष्टिर्जाता, यथा महान्धकारो भवति। तृतीयं रूपमाह—दिग्भ्यो निपेतुर्गावाण इति। सर्वतः पाषाणा अपतन्। ते पाषाणाश्च न करकावत् पतन्ति, किन्तु क्षेपणेन—दुर्गादिस्थ यन्त्रेणौषधबलेन—यथा पतन्ति। क्षेपणैः प्रहिताः प्राणिनो घातयन्ति, तद्वदित्यर्थः। एषा माया तामसी त्रिविधा॥१८॥

राजसीमाह—

SRI SUBODHINI: Virulent wind struck now, which could never be tolerated (i.e. unbearable). There was

darkness caused, on all the four sides, by thick layers of dust, caused by the “Maayik” powers! Dust also came down, as “rains”. Everywhere, there was pitch darkness. From the sides (sky too) everyone experienced the falling of stones — unlike the hail stones, during the rains! They felt the different variety of stones, being showered on them — like the stones were emanating from the machines, kept inside the nearby “forts”! (or from cannons). In the same way, the stones were hurled and flung! In this way, the three types of “Taamasi” Maaya have been described.

Through the following verse, the “Raajasi” Maaya is being described.

द्यौर्नष्टभगणाऽभ्रौर्घः सविद्युस्तनयितुभिः।

वर्षद्भिः पूयकेशासृग्विण्मूत्रास्थीनि चाऽसकृत्॥१९॥

VERSE 19 Meaning: “There were strikes of brilliant lightning! There were heavy roars created by “thundering” of groups of clouds! All the planets in the sky “hid” themselves, inside the sky! From the sky, the raining of urine, flesh, feces, hair, blood and bones took place!”

श्रीसुबोधिनी : द्यौर्नष्टभगणेति। स्वर्गो मेघैः कृत्वा नष्टज्योतिश्चक्रो भवति। अभ्रौर्घैरिति मेघानामवान्तरजातिभेदा उक्ताः। विद्युस्तडितः, स्तनयित्वो गर्जितानि, ताभ्यां सहितैः सात्त्विकैः। राजसतामसयोर्द्धर्मयोरत्र सहभावः प्राणिगर्भवधार्थः। मेघानां कार्यमाह—वर्षद्भिरिति। षट् मलानि वर्षन्ति पूयादीन् (?)। पूयकेशासृजः एकप्रकाराः, भयानका बीभत्साः; विण्मूत्रास्थीनि केवलबीभत्सानि। चकारादन्यान्यपि भयानकानि। असकृद्द्वारं वारमिति सहजत्वज्ञापकम्॥१९॥

सात्त्विकीमाह—

SRI SUBODHINI: In the sky, all the planets “hid”

themselves, inside the clouds! These clouds had both “lightning and thunder”. The “Raajasik” lightning and the “Taamasik” roaring (thunder) now joined together, for the sake of destroying the “foetus” of all pregnant species! The clouds, now, began to rain and shower 6 types of dirty materials. These materials like flesh, blood, hair etc. caused fear and disgust! The syllable “Cha” (and) indicates, that many other types of dangerous materials were also being rained over everyone, again and again, as if the clouds were performing their usual “duty” of “raining”!

Through the following verse, the “Saatwik Maaya” is being described.

गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ॥

दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः॥२०॥

VERSE 20 Meaning: “Oh sinless Sri Vidurji! Mountains were seen, hurling various types of weapons and arrows! Naked “Raakshasis” were seen, with their opened up hair, holding tridents, in their hands!”

श्रीसुबोधिनी : गिरय इति। नानायुधमुचः खड्गादीन्यनेकान्यायुधानि मुञ्चन्तीति, साक्षान्मारकत्वं साधनतोऽपीति। अनघेति संबोधनं विश्वासार्थं भयाभावार्थं च। सात्त्विकमायाया आधिदैविकान्याह—दिग्वासस इति। यातुधान्यो राक्षस्यः, स्वभावतो भयानकाः; दिगम्बराः स्वरूपतोऽमङ्गलाः; शूलिन्यो गृहीतशूलाः साधनतो घातुकाः; मुक्तमूर्धजा मुक्तकेशाः, रूपतो भयानकाः॥२०॥

लौकिकप्रकारेणाऽपि मायाया युद्धोपयोगिस्वरूपमाह—

SRI SUBODHINI: The mountains were seen hurling swords and other types of weapons! They were killing by themselves, and through these weapons too! “Oh, sinless one!” — by giving this addressal to Sri Vidurji,

it is shown that, “you are full of faith in our Lord and fearless!”

The celestial nature of this “Saatwik” Maaya is being told. The Raakshasis, by nature are “cruel and naked”. Moreover, they were now holding the inauspicious “tridents” in their hands. In this way, they were manifesting their “killer nature”. Their “hair” was seen as “open” — through which also, they were looking very dangerous!

Through the next verse, the “worldly use” of the Maayik power, in this “fight” is being told.

बहुभिर्यक्षरक्षोभिः पत्त्यश्वरथकुञ्जरैः।

आततायिभिरुत्सृष्टा हिंसा वाचोऽतिवैशसाः॥२१॥

VERSE 21 Meaning: “Foot soldiers, horse riders, charioteers and elephants were seen, from the concourse of Yakshaas, Raakshasaas and others! (i.e. they were the foot soldiers etc.). They were seen uttering violent, dangerous and “killing” words!”

श्रीसुबोधिनी : बहुभिर्यक्षरक्षोभिरिति। यक्षराक्षसभेदोऽग्रे वक्तव्यः। बहुभिरिति तेषामवान्तरजातयो गृहीताः। दैत्यत्वे एते योधाः। स्वभावतश्चतुर्विधां सेनामाह—पत्त्यश्वरथकुञ्जरैरिति। पदातयः, अश्ववाराः, रथाः, गजाश्च सेनाङ्गाः। एवं रूपेणैव मारकत्वमुक्त्वा वचनेनापि तथात्वमाह—आततायिभिरिति। शस्त्रपाणिभिः सर्वैरेवोर्ध्वं सृष्टा वाचो जाताः, मारय ताडयेत्याद्याः। तासां विशेषणद्वयमाह—हिंसाः स्वरूपतो हिंसाजनकाः, यथा खट्फट्जहीत्याद्या। अतिवैशसाश्च प्राणिघातमन्त्ररूपाः, यैर्नृपशवो मार्यन्ते॥२१॥

एवं चतुर्विधं मायारूपमुक्त्वा तस्याः प्रतीकारमाह—

SRI SUBODHINI: The difference between the “Yaksha” and the “Raakshasa” will be explained, a little later. Several other clans of these Yakshaas etc. are also referred to here. Being demons, they are fighters. All of

them came, as foot soldiers, drove horses, chariots and elephants also! In this way, they were all intending to kill and destroy, through their very "form"! Through their "words" also, they exhibited this dangerous nature outside! They all carried weapons. They were shouting, in a loud voice, "kill, kill, cut, cut!" They were violent! They were eager to destroy quickly, and they used such violent words also! They were seen uttering such types of words, which are usually used, when there is the killing of the humans and the animals!

In this way, after describing the four types of the "Maayik" power, the retaliatory action taken by our Lord, is being told.

प्रादुष्कृतानां मायानामासुरीणां विनाशनम्।

सुदर्शनास्त्रं भगवान्प्रायुङ्क्त दयितं त्रिपात्॥२२॥

VERSE 22 Meaning: "With a view to destroy this demoniac "Maya", our Lord, who is their destroyer, readied His weapon of the Sudarsana discus and unleashed it, on them (i.e. on these 'Maayik' powers)"

श्रीसुबोधिनी : प्रादुष्कृतानामिति। यास्तु मायाः, तेन विसृष्टा अपि भगवद्भयात् न प्रादुर्भूताः, ता न मारिताः। यास्तु प्रादुर्भूताः, तत्र स्वकीया अपि सजातीयप्रतिबन्धार्थं प्रादुर्भूताः, तद्व्यावृत्त्यर्थमाह—आसुरीणामिति। विशेषेण नाशनं यस्मात्, पुनस्तासामन्यत्राऽप्यनुत्पत्तेः। सुदर्शनास्त्रमिति शस्त्ररूपे सुदर्शने मन्त्रात्मकं सुदर्शनास्त्रं योजयित्वा, पश्चात् सुदर्शनं प्रक्षिप्तवानित्यर्थः। ननु सा देवता सात्त्विकीति न तां मारयेदित्याशङ्क्याऽऽह—दयितमिति। तदत्यन्तं प्रियम्, प्रियस्य हितं करिष्यत्येवेत्यर्थः। त्रिपाद्यज्ञः, सवनत्रयात्मकत्वात्। मायाविनाश एव यज्ञोत्पत्तेस्तस्य तदावश्यकत्वमित्यर्थः। यज्ञस्य परकृतिसाध्यत्वव्यावृत्त्यर्थमाह—**भगवानिति ॥२२॥**

एवं मायायुद्धमप्युक्त्वा, तस्य कामनां पूरयित्वा, मारणार्थमिच्छां कृतवान्;
तदा तस्य मृत्युसूचकं दुर्निमित्तं जातमित्याह—

SRI SUBODHINI: Though, the demon unleashed several of his Maayik powers, many of these “powers”, by themselves, did not manifest or prevail, due to their inherent ‘fear’ of our Lord! Hence, these powers were not destroyed by our Lord (i.e. left alone). Many other “powers” had manifested themselves, with a view to obstruct the other ‘Maayik’ powers, from functioning! Our Lord did not destroy these “powers” also! The remaining demoniac powers, which were destructive by nature, and which would not be useful anywhere else (as they were originated for attacking our Lord only, and to give sorrow and pain to everyone), were now targeted by our Lord, who established the “Sudarsana Manthra” on His Sudarsana discus! The celestial deities, behind the ‘Maayik’ power were “Satwik”. Will the discus of our Lord, destroy them also? On this, the answer is given that this Sudarsana discus is very dear to our Lord (Dayitam) and will always do only such actions, which are beneficial to our Lord, who is the symbol of all sacrifices! (Yagna Purusha). A sacrifice, which is of three “Savans” (i.e. at three times, the holy “Soma” juice is taken out), can be successfully performed, only when any other ‘Maayik’ interventions, are totally eradicated or destroyed. Hence, with a view to worship and serve our Lord, who is the Lord and symbol of all sacrifices, it was necessary to destroy all demoniac Maayik powers.

Moreover, a “sacrifice” can be successfully completed, only with the grace of our Lord (Bhagawan). In other words, it was our Lord only who had performed, for His own sake, all these actions, albeit, through the Sudarsana discus, as no one else can perform this action!

In this way, the “fight” done, through the Maayik powers, and the fulfillment of it's desires were explained. The Lord now decided to destroy the demon. Immediately, cruel omens and signs, which portended the death of the demon appeared — as per the following verse.

तदा दितेः समभवत्सहसा हृदि वेपथुः

स्मरन्त्या भर्तुरादेशं स्तनाच्चाऽसृक् प्रसुप्नुवे॥२३॥

VERSE 23 Meaning: “At this time, mother Diti got the remembrance of the prophesy, made by her husband earlier. Due to this, she got anxiety and fear (trembling) in her heart, and blood began to ooze out of her breasts!”

श्रीसुबोधिनी : तदा दितेरिति। स्वस्थाने स्थिताया दितेस्तस्मिन् काले हृदये कम्पो जातः। भयं कारणे प्रथमं प्रविष्टं कार्यं चेत् समायाति, तदा नियतं भवतीति तथा वचनम्। वेपथुः। आराद्विप्रियदानं पूर्वमुक्तम्। पुत्रमरणमेव भविष्यतीति च ज्ञातवती, तदाह—स्मरन्त्या भर्तुरादेशमिति। ‘तदा विश्वेश्वरः क्रुद्धः’ इति कश्यपवाक्यं स्मृत्वा, अकस्माद्भूदये कम्पे जाते, पुत्रनाशमेव निश्चितवतीत्यर्थः। किञ्च, निमित्तान्तरमपि जातमित्याह—स्तनाच्चाऽसृक् प्रसुप्नुव इति। इदं पुत्रनाशसूचकमेव, स्तन्यं दुग्धं तस्य पोषकम्, रुधिरं नाशकमिति। चकारात् हृदयं तथैव वदतीत्युक्तम् ॥२३॥

एवं निमित्ते जाते विनष्टायामपि मायायाम्, सर्वस्मिन्नेव पौरुषे प्रतिहते, यदि नाऽऽगच्छेत्; तदा भगवानक्लिष्टकर्मा न मारयेदिति सूचनार्थं तस्य पुनरतिक्रममाह—

SRI SUBODHINI: Mother Diti, who was sitting in her own place, began to feel “trembling” in her heart — as “fear” had entered into her heart and stayed. As this “trembling” of the heart would lead to unpleasant effects, mother Diti realized, that her son was about to be destroyed! She remembered the prophetic words of

her husband Sage Kashyapa. She realized, that her husband had told that, "The Lord of the Universe had become angry". She became anxious and full of fear, as her son will die soon!

Moreover, bad and ill omens began to be seen by her — like blood oozed out of her breasts! — which usually indicates the death of a child. As usually, from the breasts, only milk is supposed to ooze out, which sustains the life of a child! The syllable "Cha" (and) used here indicates, that mother Diti felt like this, in her heart also!

In this way, ill omens began to be seen, indicating "death". All the Mayik powers were also destroyed (by our Lord). All his strength had also got destroyed. When the demon has been rendered totally powerless, in this way, why did our Lord, who does everything, so very easily, kill him? This was due to the fact, that, this demon, once again attacked our Lord, due to which, our Lord, got the opportunity to kill him — as per the following verse.

विनष्टासु स्वमायासु भूयश्चाऽऽव्रज्य केशवम्।

रुषोपगूहमानोऽमुं ददृशेऽवस्थितं बहिः॥२४॥

VERSE 24 Meaning: "The demon Hiranyaaksha, on seeing the total destruction of all his Maayik powers, by our Lord Sri Hari, came near to our Lord, and pushed Him down with anger, and caught hold of Him, through his hands! But, to his utter surprise, saw our Lord was still standing, outside of him only!"

श्रीसुबोधिनी : विनष्टास्विति। सर्वा एव माया विनष्टाः, स्वांशे यावत्यः पतिता इति ज्ञापयति—स्वेति। पूर्वं मुष्टिमारणे यथा समागतः, भूयश्चाऽपि तथैव समागत्य रोषेण भगवदुपगूहनं कृतवान्, धृत्वा स्थानान्तरे

नेष्यामीति। तदा सूक्ष्मो भगवान् जातः, तस्य हस्तान्मध्ये विनिर्मुक्तो बहिरेवाऽवस्थितः। तदा तं निकटे स्थितं भगवन्तं दृष्टवानित्याह—
ददृशेऽवस्थितमिति ॥२४॥

SRI SUBODHINI: The demon, now saw the total destruction of all the Mayik powers, which had come to fight on his behalf! (Swa). Like, he had got earlier, an opportunity to give a blow, through his fist, to our Lord, now also, he came near to our Lord, with intense anger. He caught hold of our Lord in his hands, so that he would take our Lord to another place! But, our “subtle” Lord released Himself from the hold of his hands! To his utter surprise, the demon saw our Lord, standing very near to him, in front of him only!

तं मुष्टिभिर्विनिघ्नन्तं वज्रसारैरधोक्षजः।

करेण कर्णमूलेऽहन्यथा त्वाष्ट्रं मरुत्यतिः॥२५॥

VERSE 25 Meaning: “The demon began to attack our Lord, by giving blows, akin to the hard blows given by a “Vajra” weapon, through his fists! At this time, like in the olden days, Indra had killed Vritraasura, in the same way, our Lord also gave one hard blow, through His hand, on to the neck adjoining his ear!”

श्रीसुबोधिनी : तं मुष्टिभिरिति। एवमप्यमारयन्तं भगवन्तं पुनर्मुष्टिभिरताडयत्, यथा बालको मातरं पितरं वा। विशेषेण निघ्नन्तमिति तथा मारणे हेतुः। हेत्वन्तरमाह—वज्रसारैरिति। वज्रपातादपि कठिनैः। उद्वेगान्मारणं व्यावर्तयति—अधोक्षज इति। इन्द्रियजन्यं ज्ञानं कर्म वा न भगवन्तं स्पृशतीति बहिर्मुखत्वान्मारणमिति भावः। मारणप्रकारमाह—करेण कर्णमूलेऽहन्निति। अग्रिमपादः करः। सुदर्शनेन हनने मुक्तिः स्यादिति क्रियाशक्त्या हनने पुनर्भवश्च सूचितः। एतद्वधे प्रयोजनमाह—यथा त्वाष्ट्रं मरुत्यतिरिति। वृत्रो हि तेजोऽस्त्रायुधसम्पदो गिलितवान्, तद्वधे पुनः प्राप्ताः;

अन्यथा अतिप्रवृद्धो लोकानेवाऽऽवृणुयात्। अतो लोकरक्षार्थम्, देवहितार्थम्, स्वस्य सेवकसिद्धर्थं च हतवानित्यर्थः॥२५॥

तस्य हिरण्याक्षस्य हननानन्तरं जातं स्वरूपमनुवर्णयति—

SRI SUBODHINI: Even with all these, our Lord did not kill him immediately. This made the demon, give fist blows to our Lord — like a boy, with his hands, hits out at his parents! But, from the point of the demon, it was like the harsh and hard blows, given from a “Vajra” weapon. Our Lord felt “sorrow” on this action of the demon, who was, after all, His own important follower only (although not aware of it, now). Here, our Lord is called as ‘Adhokshaja” i.e. he can never be understood or attained through the knowledge of the senses i.e. He is beyond the senses! Due to this, the use of this word indicates, that the sense organ of the demon’s hands, could not touch or reach our Lord! Even then, why did he attack our Lord, in this way? For this, it is said, that this demon was an “ignorant” (Ajnani) person and hence, he deserved to be killed. Our Lord attacked him, by giving a blow, on the root (neck) of his ear, through which the demon died! He was not killed, through the Sudarsana discus, as he would have got ‘liberated’, through this type of “death”. Hence, our Lord killed him, through the power of “action” (Kriyasakthi). This was indicative of the fact, that this demon will again take another “birth”. The other purpose for killing this demon is being told - as our Lord wanted to save the Universe, from being destroyed. An apt example is given here. Like, Indra had killed the demon Vritraasura! Vritaasura had, during the battle with Indra, swallowed all the weapons aimed at him. If he was not killed,

through a very special weapon, made out of the backbone of Sage Dadeechi, this demon would have become very “huge”, and would have swallowed the Universe also! Hence, for the sake of saving and protecting the Universe, for the sake of conferring auspicious welfare on the celestials, and for the sake of redeeming His own servant, our Lord killed this demon. This is the purport.

The form and nature of the demon Hiranyaaksha, after his death, is being told — as per the following verse.

स आहतो विश्वासृजा ह्यवज्ञया परिभ्रमद्गात्र उदस्तलोचनः।
विकीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद्यथा नगेन्द्रो लुलितो नभस्वता॥२६॥

VERSE 26 Meaning: “Our Lord Sri Hari, who is the creator of this Universe, had given only a very ordinary blow to the demon, that too, with disdain and reluctance! Even then, through this very ordinary blow, the body of Hiranyaaksha, began to revolve, on all the four sides, and his eyes came out of their sockets! (went upwards). His hands, legs and hair got shattered. He fell on the ground, like a big tree uprooted, through the relentless force of a whirlwind!”

श्रीसुबोधिनी : स आहत इति। विश्वसृजा अवज्ञयाऽऽहतोऽपतदिति संबन्धः। आ ईषत्। ननु भगवतस्तस्य वधे क उपकार इत्याशङ्क्याऽऽह—विश्वसृजेति। सृष्ट्यर्थं तस्य वध इत्यर्थः। स हि रजोगुणाभिमानि रजः प्रतिबध्य तिष्ठति। ईषद्भननं च तन्मात्रनिराकरणाय, न तु रजसः। इममेवार्थं हिशब्द उपपादयति, तदमारणे रजसः कार्याक्षमत्वात्। यद्यपि रज एव ततः पृथक्कर्तुं शक्यते, न मारणमपेक्षितम्; तथापि प्रयत्नस्य तुल्यत्वात् हननमेव कृतम्। तदाह—अवज्ञयेति। मरणं भगवत उद्देश्यं न भवतीत्यर्थः। परिभ्रमद्गात्रं यस्य, करेण ताडितो भ्रमतीति। उदस्ते

लोचने यस्य; ऊर्ध्वं निर्गते लोचने। स हि केवलराजसोऽपि बीजवशात् सत्त्वसहितोऽपि भवति। सत्त्वेन चोत्तरत्रोपकारः, प्रकृते च नाशः; अन्यथा रजःप्रतिबन्धः स्यात्। अत एव प्रथमं रजसो विक्षेपमाह—**परिभ्रमद्वात्र इति।** लोचने तु सत्त्वं बीजजीवभेदादुभयविधमिति **लोचने** इति द्विवचनम्। परिभ्रमणेन बहुधा रजसः प्रवृत्तेर्बाह्यादीनां विक्षेपणम्। वर्णानामस्मिन् कल्पे नानाप्रकारेणोत्पत्त्यर्थं बाहवोऽङ्घ्रयः शिरोरुहाश्च विकीर्णा येन। **विकीर्णैति।** क्रियाशक्तिर्गतिर्जन्म विकीर्णं तस्य चेति विकलतया तस्य सर्वे संस्कारा निवारिताः। अन्तरिक्ष एव प्राणा गता इति तस्याऽग्रे राक्षसत्वं भक्तत्वं च। भूमौ तु प्राणा न गता इत्याह—**व्यसुरपतदिति।** तथात्वे ज्ञापकं दृष्टान्तेनाऽऽह—**यथा नगेन्द्र इति।** वृक्षश्रेष्ठो यथा नभस्वता वायुनोन्मूलितः पततीत्यर्थः॥२६॥

मृतं वर्णयति—

SRI SUBODHINI: The creator of this Universe, is our Lord Sri Hari. Though, the demon deserved to be punished severely, our Lord, with great disdain, gave him only a very ordinary blow, through which, the demon fell down. Our Lord had to do this, so that the task of creation, can go on, and progress further. These demons, being the products of the quality of “Rajas”, would have prevented this quality of Rajas being used, in the creation and furtherance of this Universe — by obstructing this quality of Rajas being used! Hence, our Lord, just by an ordinary blow, killed the demon only, and He kept the quality of “Rajas” in tact! Moreover, the quality of “Rajas”, would not have been able to do it’s task of creation, if this demon was kept alive! Hence, our Lord, separated the quality of “Rajas” only, from this demon. Some may say, that the Lord could have separated this quality of “Rajas” from the demon, without actually killing him! For this, the answer is given, that for this, the Lord would have to put

specific efforts for the same! Moreover, this demon had grossly insulted our Lord, and the Lord had desired to give him due punishment for this repeated offence! In this way, he desired only to give due punishment.

After death, the body of demon Hiranyaaksha began to go around and revolve, on all the four sides. His eyes had got out of their sockets. The demon had the quality of "Satwa" in him, and our Lord will, in the end, bless him totally. Hence, he was now destroyed by separating him from the quality of "Rajas", which was not destroyed!

In his eyes, the seed of his life, and the quality of "Satwa" were present. By revolving, on all the four sides, our Lord ensured, that the creation through the quality of "Rajas", will get progressed, on all the sides! To indicate this only, his hands, legs and hair were seen as scattered! — to indicate also, that the powers of action (Kriyasakthi), birth and his life itself were all destroyed! — even preventing the performance of the purifying ceremonies, which are associated with death! He had died, in the sky only — to indicate, that he will be born as a devotee of our Lord, but as a "Raakshasa"! He did not die on the earth, as only his "dead" boy fell on this earth — like a huge glorious tree is uprooted by forceful wind falls, in the same way, the demon also fell on the ground, as a result of the loss of his "vital air" (Praana).

The demon, who was dead, is now being described.

क्षितौ शयानं तमकुण्ठवर्चसं-

करालदंष्ट्रं परिदष्टदच्छदम्।

अजादयो वीक्ष्य शशंसुरागता अहो!-

इमां को नु लभेत संस्थितिम्॥२७॥

VERSE 27 Meaning: “Lord Brahma and other celestials came there, and saw the demon Hiranyaaksha, sleeping, with the same brilliant body, with his ferocious protruding teeth, biting his lips! They began to sing his “praise” by telling, “it is indeed wonderful, that this demon has secured this type of death, which is very rare to attain!” (i.e. at the hands of the Lord of the Universe).

श्रीसुबोधिनी : क्षितौ शयानमिति। मृत्युग्रस्तो हि विवर्णो भवति, अयं तु भगवता उपसंहृत इति न कुण्ठं वर्चो यस्य। करालदंष्ट्रा यस्येति मरणसमये यमस्य करालत्वादग्रे राक्षसत्वम्; अधरस्य लोभस्य स्नेहेन विद्धत्वान्मानुषत्वं च; परितो विद्धत्वान्मरणान्तं लोभः। अस्य मरणं सर्ववादिसम्मतत्वेन समीचीनमिति ज्ञापयितुं ब्रह्मादीनां स्तोत्रम्। फलस्य कर्मविरुद्धत्वात् हिरण्याक्षेण तादृशी गतिः प्राप्तेत्याश्चर्यम्। **संस्थितिं** मृत्युम्। विरुद्धकर्ता नैवं प्राप्नोतीति को नु लभेतेत्याश्चर्योक्तिः। फलविरुद्धा तस्य कृतिर्ब्रह्मणैव निरूपिता॥२७॥

न चैतत्फलं तादृशमेवेति शङ्कनीयम्, किन्तु परमोत्कृष्टयोग-
स्यैतत्फलमित्याह—

SRI SUBODHINI: Usually, the “dead” body is without any “brilliance”. But, as this demon had been killed by our Lord Himself, he never lost his usual “brilliance”. Even after his death, his protruding teeth were looking dangerous, as before — to indicate, that he will be born as a “human being” only! He had deep attachment to wealth, till his death — as he was always biting his lips! (lips represent “Lobha” — attachment to wealth). Everyone, approved of his death and, hence was considered, as the “best” of deaths! Even, Lord Brahma and others came there, and began to “praise” his death. The “result”, (Phalam) which demon Hiranyaaksha had got, now, is indeed, against

and opposing to his wild and cruel actions! This is indeed surprising, as he did all his actions against our Lord, but he got, such a death, which is rare, and which will lead to his redemption! Wonder of wonders, indeed! — thus felt Lord Brahma and others, seeing the “blessings”, conferred on this demon, by our Lord! It was Lord Brahma himself, who had determined, that his “actions” were “opposing” to the “results” achieved by him! (But he could do nothing about this, as it was our Lord, who had bestowed this “beneficial result”.)

Thus, we should never compare his “actions”, with the “result” conferred on him — as the “result” was the “best” and the “highest”, whereas his “actions” were the worst and most cruel! — as per the following verse.

यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादसतो मुमुक्षया।
तस्यैव दैत्यऋषभः पदा हतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह॥२८॥

VERSE 28 Meaning: “The Yogis meditate alone, through the Yoga of Samaadhi, on our Lord of the Universe, who is the Absolute Brahman, and the truth beyond (Param), with a view to get liberated, from their “bodies” (made up of nature)! This demon, through one blow of the holy feet of this Lord of the Universe, while giving up his body, has got the highest fortune and benefit, to get the continuous “Darsan” of our Lord’s lotus like face! (at the time of his death!)”

श्रीसुबोधिनी : यं योगिन इति। यं भगवन्तम्, योगिनो जितयोगाः, योगेनैव समाधिं प्राप्य एकान्ते तत्र ध्यायन्ति। असतः प्राकृतात्, लिङ्गात् समुदायात्, मुमुक्षया। अस्य वराहस्य मानस्यापि मूर्तिमार्गान्तरस्थैरपि चिन्तिता समाधौ मोक्षमुत्पादयति, तत्र साक्षाद्भगवान्; तस्या अपि गतिदायी,

भक्तानामाश्रयभूतः पादः। अयं च स्वधर्मनिष्ठ इत्याह—दैत्यऋषभ इति।
किञ्च, मरणकाले ज्ञानं पूर्णम्, यतो मुखं पश्यन् तनुमुत्ससर्ज। तां
सन्ततिमेव त्यक्तवानित्यर्थः। ब्रह्मा देवान् प्रति तस्य फलमाहाऽऽश्चर्यमिति॥२८॥

एवमपि मरणे जन्मान्तरसंबन्धे सति च विस्मयेन विस्मितान् प्रत्याह—

SRI SUBODHINI: The Yogis practice “Samaadhi” (union of mind with our Lord), with a view to liberate themselves, from the control of their subtle senses, and the “body” made up by “nature” (Prakruti). They do this meditation on our Lord, who is Para Brahman, alone. They do meditate on this Sri Varaaha Moorthy, in their mind, to attain “liberation”. Now, this Lord of the Universe, who is Para Brahman, had come there. His lotus like holy feet is always ready to “bless” the devotees with “liberation”, as the devotees usually take “refuge” in His holy feet! But, this demon, who was cruel and wicked, till his last moment, was blessed by our Lord, with His holy feet, so that he would become, at the time of his death, full of “Jnana” (knowledge) — as he had the continuous “Darsan” of the lotus like face of our Lord, and he gave up his body, while having this “Darsan”! He gave up the traditional way of death of the demons! Lord Brahma now explained this “highest benefit” to the celestial deities, who had come there, as “very rare, wonderful and astonishing”!

The celestials were surprised, that even after his death, this demon showed the signs of being related to other “lives and births”! This wonderful aspect is being explained by Lord Brahma, through the following verse.

एतौ तौ पार्षदावस्य शापाद्यातावसद्गतिम्।

पुनः कतिपयैः स्थानं प्रपत्स्येते ह जन्मभिः॥२९॥

VERSE 29 Meaning: "These two demons (Hiranyaaksha and Hiranyakasipu) are the devoted followers of our Lord Sri Narayana. Due to a curse, these two had attained a cruel fate, and they will return back to their own holy abode, after taking few more births", so said Lord Brahma!"

श्रीसुबोधिनी : एताविति। तौ पूर्वोक्तौ। अस्यैव पार्षदाविति एवं फलं नाऽऽश्चर्यम्। एवंभावे हेतुमाह—शापा द्यातावसद्गतिमिति। तर्हि कदा निस्तार इत्याकाङ्क्षायामाह—पुनः कतिपयैरिति। अनेन सहजन्मनां त्रैविध्यम्। सम्भावनया बहुवचनम्, कर्मणां दुर्ज्ञेयत्वात्॥२९॥

एवं तं स्तुत्वा भगवतोऽनवगाह्यमाहात्म्यमवगत्य तं नमति—

SRI SUBODHINI: "These two demons are the devoted followers of our Lord Sri Narayana. Hence, there is nothing to wonder at, or surprising, that this demon was given, this sort of "result" by our Lord! They got into this state, due to a curse, as a result of their demoniac behavior. When will they be redeemed? They will attain back, their own abode, after few more births i.e. together with this "birth", they will take three types of "births", and afterwards, they will be redeemed." The way and path of "action", is indeed very wonderful and peculiar! That is why, Lord Brahma had used the "plural" word of "lot many births", while referring the number of "births", which this demon will take, before he goes back to his holy abode of Sri Vaikuntam.

In this way, after "praising" the fate and luck of this demon, Lord Brahma says, "OUR LORD'S TRUE GLORY IS ALWAYS "UNKNOWABLE" (AJNEYA) AND "LIMITLESS"! The celestial deities, having understood our Lord's "limitless" glory (Mahaatmyam),

now offered their 'prostrations' to our Lord, with humility and Bhakthi.

देवा ऊचुः—

नमो नमस्तेऽखिलयज्ञतन्त्रवे-

स्थितौ गृहीतामसत्त्वमूर्तये।

दिष्ट्या हतोऽयं जगतामरुन्तुदस्त्व-

त्पादभक्त्या वयमीश! निर्वृताः॥३०॥

VERSE 30 Meaning: "The celestial deities said, "Oh Lord! You are the progressor and protector of all sacrifices! You have assumed a blissful divine form, made up of the quality of pure "Satwa"! — for the sake of ruling and protecting this Universe! We are prostrating to You again and again! It is indeed very joyful, that this wicked demon, who has been injuring the vital parts of this Universe, has been destroyed! Oh Lord of the Universe! Now, we also will be able to spend our lives, in peace and happiness, through Bhakthi to your lotus feet!"

श्रीसुबोधिनी : नमो नम इति। आदरे वीप्सा। एकं भगवतः कार्यं बहूनि फलानि साधयतीति भगवतो बहु कार्यं निरूपयन्ति। तत्र प्रथमं सृष्ट्यर्थं यज्ञाविर्भावो निरूप्यते, अन्यथा कदाचित्केचन यज्ञाः केषांचिदाविर्भूता भवन्ति, अत्र तु सर्व एवाऽऽविर्भाविताः। तदाहुः—अखिलयज्ञतन्त्रव इति। अखिला ये यज्ञतन्त्रवो यज्ञसंस्थाः, तद्रूपो भवान्। किञ्च, रक्षा भगवतो धर्मः साक्षाद्विशेषाकारेण; तदप्यनेन रूपेण सिद्धमित्याह—स्थित्यर्थं गृहीता अमला सत्त्वमूर्तिर्येन। अमलं गुणान्तरासंबद्धम्। धर्मग्लानिरपि निवर्तितेत्याह—दिष्ट्या हतोऽयमिति। परमभाग्येनाऽयं हतः। धर्मो हि भाग्यम्, धर्मस्य पोषकम्। एतद्वधे धर्मरक्षायां बीजमाह—जगतामरुन्तुद इति। अरुर्मर्म। देवभक्तिरक्षाऽप्यनेन सिद्धेत्याह—त्वत्पादभक्तयेति। वयं देवाः। ईशेति संबोधनं सर्वत्र

सामर्थ्यबोधकम्, एकस्यैव सामर्थ्यस्य तथात्वबोधकं वा। निवृत्ताः सुखिताः;
हिरण्यकशिपोरौद्धत्याभावात्, उपस्थितदुःखनाशाद्वा ॥३०॥

एवं भगवानवतारं कृत्वा तदुपसंहारं चकारेत्याह—

SRI SUBODHINI: with a view to show humble “respect and honor”, a person prostrates “twice” (2 times). One “Leela” (task) of our Lord fulfills many connected actions. Here, all the beneficial “Leelas” of our Lord, which are many, are being told.

Firstly, they say, that our Lord had manifested the “sacrifices”, for the sake of creation. In this Sri Varaaha divine form, our Lord had manifested, all the sacrifices! “Oh Lord! All the types of each and every sacrifice are present in You!”. In other words, “You are the symbol and form of all sacrifices.”

Secondly, our Lord is the “protector” of this Universe! Now, He has come, with a very special divine form of Sri Aadi Varaaha, to protect mother earth. Our Lord, for the sake of ruling and protecting this Universe, has now taken this divine form, with the pure quality of “Satwa” (i.e. without Rajas and Tamas). Through this, the decline of “Dharma” has been averted too.

Thirdly, “Dharma” has been saved by the destruction of this demon. “The death of this demon, indicates the highest fortune for all of us!” DHARMA IS FORTUNE AND LUCK! (i.e. if someone is “Dharmik” (righteous), this quality itself is considered as ‘fortune and luck’, not any other “worldly” results or benefits occurring out of a righteous living). Dharma only is the protector and progressor of everyone! This demon was injuring and “hurting” the vital parts of Dharma, in this Universe. By this death, “Dharma” has been

protected. Now that “Dharma” will again progress and flourish, the Universe will become joyful and happy again!

Fourthly, the “Bhakthi” of the celestial deities has also been protected. Hence, the celestials say, “Oh Lord! Through the devotion to your lotus feet, we have all become very happy and comfortable”! “Oh Lord!” — through this addressal, they have said, that YOUR OMNIPOTENCY IS PRESENT EVERYWHERE! YOUR ONE POWER ONLY IS CAPABLE OF ACHIEVING EVERYTHING! We do not have the difficulties caused by Hiranyakasipu either! Even the sorrow, which was present, has now been destroyed by You.”

In this way, it is said, through the following verse, that our Lord, through His incarnation, destroyed this wicked demon — as per the following verse.

मैत्रेय उवाच।

एवं हिरण्याक्षमसह्यविक्रमं स सादयित्वा हरिरादिसूकरः।

जगाम लोकं स्वमखण्डितोत्सवं समीडितः पुष्करविष्टरादिभिः॥३१॥

VERSE 31 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! Our Lord Sri Aadi Varaaha, having destroyed the demon Hiranyaaksha, who was endowed with intolerable and relentless strength and valor, was praised by Lord Brahma and other celestial deities. Later our Lord went back to His own blissful holy abode, where the celebration of festivals, never cease to be observed!”

श्रीसुबोधिनी : एवमिति। असह्यविक्रमं हिरण्याक्षं सम्यक् सादयित्वा स्वं लोकं जगामेति संबन्धः। असह्यविक्रम इति तद्गतो दोषो मारणे हेतुः। हरिरिति तस्य तथाकरणे स्वधर्मो हेतुः। आदिसूकर इति

SRI SUBODHINI: "I have told you the same "Leela" of our Lord, as I had heard from my Guru!" The cause and reason for the killing of this demon, is indicated by the holy name of our Lord viz. "HAREH"! Moreover, the knowledge of the Gurus was also blessed by our Lord Sri Hari only! The words "My good friend" (Sumitraya) denotes the meaning, "to you, being my very good friend, I have told the most secret "Leela" of our Lord! The word 'good' reemphasizes, the good and noble heart of Sage Maitreya, and to indicate that, "You and I are 'same" — as there is no difference or division between us. Due to this, there is nothing to be "hidden" from you! Moreover, the traditional way of recanting this "Leela", is also not "blind" (i.e. untrue), as I have told you only that "Leela", which has been handed over to me by my Guru! The demon Hiranyaakhsa had remarkable strength, whose "powers" were praised by all other warriors, and sung by many poets! Our Lord fought with him, in a ferocious battle - but with a difference! Our Lord destroyed this remarkable warrior, like a small child breaks up a "toy", made up of cotton! In the same way, I had heard." This is the purport.

The three types of "result and benefit" of this "Leela" of our Lord, are told in 6 verses. Through 2 verses, each of the "result-benefit", is described. (1) the results and benefits, which were "actually" seen. (2) The "results and benefits", which were seen by others. (3) Those "results and benefits", which were not seen, by anyone!

Among these, in the first instance, the "experience" of Sri Vidurji, on listening to this "Leela" of our Lord, is being told in 2 verses — as below.

सूत उवाच।

इति कौषारवाख्यातामाश्रुत्य भगवत्कथाम्।

क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विजाः॥३३॥

VERSE 33 Meaning: “Sri Soota began to tell, “Oh, wise Brahmins! In this way, on hearing the “Leela” as told by Sage Maitreya, Sri Vidurji, whose glory of being “belonging” to our Lord is well known, attained the highest bliss!”

श्रीसुबोधिनी : तत्र प्रथमं कथायां श्रुतागं तस्य किं जातमित्याकाङ्क्षायामाह—इत्यमुना प्रकारेण। कुषारोः पुत्रः कौषारवो मैत्रेयः। पितृनाम्ना तन्निर्देशः कथने विश्वासार्थः। भगवत्कथामिति कथाया अपि षड्गुणा निरूपिताः। क्षत्तेति विचक्षणः, मोहकलीलां परित्यज्य मुख्यलीलाग्रहणार्थमुक्तः। परमानन्दं कथायामेव विद्यमानं श्रोतृविशेषादभिव्यक्तं लेभे। तथात्वे हेतुः—भागवत इति। शौनकादीनां तथात्वाभावात् बाधितार्थत्वमाशङ्क्य निराकरोति—हे द्विजा इति। वेदोक्तकर्मादिभारवत्त्वात् तदस्फूर्तिरिति भावः॥३३॥

अत एव तदुपपादयति—

SRI SUBODHINI: What did Sri Vidurji achieve after listening to the “Leelas” of our Lord? On this, it is said, in the first instance, that it was Sage Maitreya, the son of Kushaaru, who had told these “Leelas” of our Lord! Reference to the great Sage Kushaaru is to instill faith, in the mind of Sri Vidurji. IN OUR LORD’S “LEELAS”, THE 6 QUALITIES AND VIRTUES OF OUR LORD ARE PRESENT! Sri Vidurji is hailed here as “Kshatha” — to mean, that Sri Vidurji had total control over his senses. Hence, he had concentrated his mind, on the most important “Leelas” of our Lord, after ignoring these events, which are clever and infatuating in nature! As he was an

important and good listener, he was able to experience the bliss and joy, which are inherently and automatically present in the "Leelas" of our Lord! He saw them "manifested" - as the cause for this, is His divine nature, of being "belonging" to our Lord (Bhagawadeeya). To emphasize, that the "original" hearers, like Sage Sounaka and other sages were also "noble", the words of addressal as "HEY DWIJO" have been made. But, they did not get the "blissful joy", on hearing these "Leelas" - as Sri Vidurji had got - as they were attached to the performance of "actions", (Karma) and they "missed", the manifested "blissful joy", present in the "Leelas" of our Lord!

Due to this reason only, this "blissful joy" of our Lord's "Leelas" are explained - as per the following verse.

अन्येषां पुण्यश्लोकानामुद्दामयशसां सताम्।

उपश्रुत्य भवेन्मोदः श्रीवत्साङ्गस्य किं पुनः?॥३४॥

VERSE 34 Meaning: "Noble persons attain bliss and joy on listening to the stories of persons with limitless fame and sacred honor and name! Is there then, any surprise, that a devotee attains the highest joy and bliss, on listening to the wonderful "Leelas" of our Lord, who has the most sacred "Srivatsa" symbol! (of Goddess Mahalaxmiji)!"

श्रीसुबोधिनी : अन्येषामिति। पुण्या श्लोका कीर्तियेषां नलादीनाम्। कीर्तियशसोः पूर्वं वैलक्षण्यमुक्तम्, सदाचारपराक्रमकृतम्, वैदिकलौकिकभेदेन भिन्नम्। उभयवत्त्वे सत्त्वम्। प्रमोदे वा त्रयं हेतुः। कृपालुत्वादयः सद्धर्मा अन्तःकरणोत्कर्षहेतवः। बहुधाऽऽवर्तितं सत्कर्म, सानुभावं सत्, पुण्यकीर्तित्वमापद्यते। उद्दामं यशोयेषाम्, अव्याहतपराक्रमजन्यमित्यर्थः। तेषां कथामुपश्रुत्य, मोदः श्रवणसुखं भवेत्। श्रीवत्साङ्गपदेन सदाचारः सर्वे

गुणाश्च निरूपिताः, लक्ष्मीस्थानत्वात्। तदप्यङ्कं चिह्नमिव। एतादृशान्यपि चिह्नानि बहूनीति कैमुतिकन्यायो युक्तः॥३४॥

तस्य चरित्रान्तरं संवादार्थं तथाविधमाह—यो गजेन्द्रमिति द्वाभ्यां स्वरूपफलभेदेन। तत्र स्वरूपमाह—

SRI SUBODHINI: There are so many noble and saintly persons, who enjoy limitless “fame” like King Nala and others. “Fame” (Keerthi) comes, through righteous character and conduct. Sacred honor and name (Yash) comes out of valorous and courageous endeavor. Righteous conduct is Vedic in nature, and valorous deeds are always “worldly”! (i.e. of this world, pertaining to “human” affairs). Both of these viz. “name and fame” are good friends. The “humans” enjoy both of these. Some persons have both of these qualities, in good measure, and these persons are hailed, as ‘noble and great’ persons (Satpurusha). Usually, listening to the stories and deeds of persons, having the three qualities of (1) Sacred name, (2) boundless fame and (3) great and good character, conduct and nature, makes everyone, very joyful and blissful.

The highest qualities of compassion etc. make one’s own mind great and joyful. By practicing these qualities, again and again, (i.e. making them part and parcel of one’s life), a person attains great “luster and brilliance” (Prabhaavam). This, in turn, leads to sacred fame and name. When there is no one else to challenge one’s remarkable power and courage, then the “fame” of this person becomes “limitless”! By listening to the “life history” of such glorious persons of good character, conduct and fame, a person attains great bliss and joy.

no one else! This is the lesson, which we have to learn.

Our Lord is the residing place of Goddess Laxmiji. Through His "Srivatsa" symbol, His highest glory of purity, and being the repository of all the greatest virtues and qualities are exemplified. There are so many such signs and symbols in our Lord, and His form is limitless. When, listening to the stories of persons of this world, who are noble and saintly, makes everyone happy. Is there, then any wonder, that listening to the "Leelas" of our Lord, confers the highest bliss on everyone!

With a view to explain this further, another "Leela" of our Lord is also told, through the next 2 verses. The differences in the "nature" (Swaroopam) and "results" are explained, through these verses. In the first instance, the "form and nature" of our Lord's glory is being explained.

यो गजेन्द्रं झषग्रस्तं ध्यायन्तं चरणाम्बुजम्।

क्रोशन्तीनां करेणूनां कृच्छ्रतोऽमोचयद् द्रुतम्॥३५॥

VERSE 35 Meaning: "When the crocodile caught hold of his leg, the king elephant began to do meditation, on the lotus feet of our Lord. At this time, with a view to save him, his' "she-elephants" began to pull him out, while weeping loudly! On listening to their pitiable weeping, our Lord, came there very quickly, and relieved him of his dire distress!"

श्रीसुबोधिनी : यो गजेन्द्रमिति। यो हरिः, झषग्रस्तं नक्रधृतम्, धरणेन निमग्नं वा, कृच्छ्रतोऽमोचयत्। मोचने हेतुः—ध्यायन्तमिति। चरणाम्बुजमिति प्रेमभक्तिमार्गेण ध्यानं निरूपितम्। क्रोशन्तीनां करेणूनामिति दीनता निरूपिता। कृच्छ्रतस्तस्मात् सङ्कटात्। शीघ्रममोचयत्। दृष्टद्वारा भगवानेव फलप्रद इत्युक्तम्। तथा सति दृष्टं परित्यज्य कोऽन्यमदृष्टं भजिष्यतीति वक्ष्यति। भजनीयसाधकं दयासाधकं चैतच्चरित्रमिति तदेव

कथामुपश्रुत्वा, योऽयं भगवानुलं भवेत्। श्रीवत्सादृश्येन तदाचारः सर्व

प्रकृतोपयोगित्वादानन्दजनकत्वेनोच्यते। झषोऽत्र नक्रो जलचरविशेषः, सर्व एव नक्रा झषा इत्युच्यन्ते। तेन शरीरेणैवोद्वारे करेणुकता दया हेतुः, सर्वथोद्वारे ध्यानमिति विशेषः। अनेन साधनाभावोऽप्युक्तः। गजेश्रेष्ठो हि महामत्तो भवति, झषग्रस्तः सर्वसाधनरहितो भवति। जातिस्वरूपप्रतिबन्धानां दुष्टत्वात् भगवत्प्रसादो दुर्लभ इति गजेन्द्रनिरूपणम्। अवस्थास्वरूपसंबन्धानां दुष्टत्वात् लौकिकत्वाच्च एकैनैव ध्यानेन तत्संबन्धिनामपि सुखं कृतवानिति करेणूनां कीर्तनम्॥३५॥

एवमनेकार्थप्रतिपादकं चरित्रमुक्त्वा येनांशेनाऽत्र दृष्टान्तत्वम्, तद्रूपं कीर्तयन् भजनं फलरूपं समर्थयति—

SRI SUBODHINI: Our Lord Sri Hari had saved the king elephant from the crocodile, which had caught hold of his leg i.e. from drowning into the lake! Why did the Lord do this? Because the elephant, with a view to save himself, from grave danger, was only meditating on our Lord Sri Hari — that too, this meditation was done, with utmost LOVE FOR OUR LORD! The word “lotus feet” emphasizes the loving nature of the elephant’s Bhakthi and meditation. His wives, (she-elephants) while trying to pull him out of the lake, were also bitterly crying aloud, expressing their distress and sorrow! Due to this, our Lord came there very quickly and got him released, from his sorrow! Our Lord gave the “result” of His blessings, “actually” — by His own “coming”! **WHO WILL GIVE UP OUR LORD’S ACTUAL PRESENCE, AND COURT AND OPT FOR THE INVISIBLE LORD?**

The story of “Gajendra” and our Lord’s grace on him, proves the value and importance of serving and worshipping our Lord! How our Lord only is to be sought after “above” everything else! We should also seek “compassion”, from our Lord Sri Hari only, and no one else! This is the lesson, which we have to learn,

from this "Leela" enacted by our Lord. This "Leela" has been referred to here, in this context, as the "conferrer of the highest bliss" of our Lord. The word "Jhasha" refers to the crocodile. Our Lord had saved the king elephant, due to the pitiable and sorrowful "weeping" of the she-elephants. The meditation and prayer done by Gajendra, became the cause for his permanent redemption.

Another important factor is also to be remembered. The entire group of elephants had totally surrendered to our Lord, as they had no saving device or instrument to save themselves! (NISSANDHAN). Usually, the "best" of elephants, are very proud and strong. But due to the "catching-hold" of his feet, by the crocodile, the king elephant had become "helpless". Due to his nature, form and conduct, this king elephant was not entitled for attaining the grace of our Lord — as a proud person never gets the "grace" (Daya) of our Lord! But, Gajendra had become "helpless", and had done continuous "meditation and praise" of our Lord, in total surrender and humility! He had taken refuge in our Lord, with loving "Bhakthi" and meditation. This secured him the "grace and blessings" of our Lord! Through this grace of our Lord, he was able to make his entire group of elephants, very happy — that all the she-elephants also had expressed their helpless and pitiable state — thus totally surrendering to our Lord — through their "wailing" (KARENOONAM KEERTHANAM).

In this way, after explaining the above "Leela" of our Lord, which conferred several "benefits", our Lord's real divine nature is being explained. IT IS SAID THAT, "SERVING AND WORSHIPPING" OUR LORD, IS THE ACTUAL "RESULT" (PHALAM) AND

NOT A “MEANS OR WAY” (i.e. if the Lord had allowed a devotee to serve and worship Him, then this service and worship is the highest “result”, blessed by our Lord.) There is nothing else to be attained – as OUR LORD DECIDES, WHAT TO GIVE TO HIS DEVOTEE! This important “truth” is being explained below.

तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः।

कृतज्ञः को न सेवेत? दुराराध्यमसाधुभिः॥३६॥

VERSE 36 Meaning: “Our Lord Sri Hari becomes very pleased, in a joyful way, on His devotees, with simple hearts and truthful conduct, who come to take refuge in Him, and totally make their surrender! But on wicked persons, even though, they may do our Lord’s service and worship, with great difficulties, our Lord does not confer His grace and blessings quickly! Is there any ungrateful person, who having realized the glory of our Lord, will not seek, serve and worship such a Lord, who has done so much for us, by way of conferring benefits and blessings, on a continuous basis?”

श्रीसुबोधिनी : तमिति। वैषयिकासुखादप्यधिकसुखसाधकानि यत्र साधनानि फलं चाऽलौकिकं महत् स सुखाराध्यः, सुखेनैवाऽऽराधयितुं शक्यः। तत्राऽतिप्रसङ्गनिवारणाय विशेषणमाह—ऋजुभिरिति। अवक्रैः कायवाङ्मनोभिः; न वक्रं गृह्णन्ति, न वक्रमाचरन्तीति। अयमपि तेषां स्वाभाविको धर्मः, न त्वागन्तुकः साधनभूतः। एतादृशा मार्गान्तरेऽपि भवन्तीति तच्चावृत्त्यर्थमाह—अनन्यशरणैरिति। न विद्यते अन्यत् शरणं येषाम्। अनेन शरणागतौ ब्रह्मास्त्रन्याय उक्तः। अशरणाश्च न तिष्ठन्तीत्यर्थात् भगवच्छरणाः। नृभिः साधारणैर्मनुष्यैः। अभिमानाभावाय प्रकृतोपयोगिविवेकाय चोक्तम्। कृतज्ञ इति। जनकत्वादन्तर्यामित्वात्, पालकत्वात्, पूर्वभजने विशेषोपकारकरणाद्वा यो भगवत्कृतं जानाति, स को वा न सेवेत?

अकृतज्ञस्तु न सेवते। तत्र भगवद्गुणा एव हेतव इत्याह—दुराराध्यमिति।
अन्यथा पाक्षिकभजनीयः स्यात्। न हि ते न भजन्तीति, किन्तु भगवानेव
दुराराध्यो दुःखेनाऽप्याराधयितुमशक्यः। असाधवः शिशनोदरपराः॥३६॥

एवं भजनसमर्थनमुक्त्वा अलौकिकं फलमाह—यो वै
हिरण्णाक्षवधमिति द्वाभ्याम्, पापनिवर्तकं फलजनकं च। तत्र प्रथमं
पापनिवर्तकत्वमाह—

SRI SUBODHINI: A devotee will serve and worship only that "Lord" with peace and joy whose worship and instruments of worship also give happiness and joy to the devotee. Moreover, the "result and benefits" thereof should also be glorious and supernatural! The devotee, who is sincere and truthful will not be deceitful in his body, word and mind. In other words, in every respect, a true devotee will be truthful and straight! In this path of true Bhakthi, ONLY, OUR LORD WILL BE THE SOLE REFUGE!, NO ONE ELSE! That is why, true "surrender" follows the rule of the arrow of Brahma (Brahmaasthra). i.e. full faith, in our Lord (i.e. not taking the refuge of anyone else). They live, without any other prop or support, other than their unshakable faith in our Lord! They become totally and fully determined, in their "refuge and surrender" to our Lord. These devotees do not have any "ego" either. They are very grateful to our Lord, as they had realized, that our Lord is the father, the indweller, the protector, and He has conferred immense benefits, due to the worship done earlier! They have realized our Lord, as a great and loving "benefactor". In view of this deep realization, about our Lord's glory, will there be anyone, who will not wish to serve and worship our Lord?! Only an "ungrateful" person will not do service and worship of our Lord!

It is our Lord's glorious "virtues" (Gunas) only, which are responsible for the bliss and joy of the devotees, and the devotees' serving and worshipping Him! But these "ungrateful" persons, will not do worship of our Lord, even if they are in sorrow! They are wicked persons (Asaadhu), deeply attached to objects and pleasures, and interested only in filling up their stomach, and seeking sensual pleasures.

In this way, after explaining the necessity and glory of true worship and service of our Lord, the supernatural effects and results are told, through the next two verses. Through the first verse, the redemption of "sins" is told. Through the second verse, the "origination of beneficial results" is explained.

यो वै हिरण्याक्षवधं महाद्भुतं-

विक्रीडितं कारणसूकरात्मनः।

शृणोति गायत्यनुमोदतेऽञ्जसा-

विमुच्यते ब्रह्मवधादपि द्विजाः! ॥३७॥

VERSE 37 Meaning: "Oh Brahmins! This incarnation, and the best "Leela" of our Lord as Sri Aadi Varaaha, which He had taken, for the sake of all sacrifices, and for furthering the progress of creation, is most wonderful indeed! He, who listens totally, and with sincere devotion this Leela of our Lord destroying the demon Hiranyaaksha or sings and admires this Leela, will certainly cross over all sins, including the sin arising out of killing a Brahmin!"

श्रीसुबोधिनी : हिरण्याक्षवधमिति। अन्यथा हिरण्याक्षस्य ब्राह्मणत्वाद्वधः श्रोतव्यो न स्यात्। महाद्भुतमिति मतान्तरसिद्धम्, वधस्य हितरूपत्वाद्वा। महानद्भुतो भवतीति महत्त्वं श्रोतृणामप्युपकारसाधकत्वात्। तथापि श्रोतव्यतायां हेतुमाह-विक्रीडितमिति। विशेषेण क्रीडितं यत्र।

भगवतो युद्धलीला हि तत्र स्पष्टा, भगवत्सम्बन्धेन शोधितत्वात् तथात्वम्। कारणसूकरात्मन इति यज्ञार्थं सृष्ट्यर्थं च तथाकरणं युक्तमित्युक्तम्। 'कर्तुः शास्तुरनुज्ञातुः' इति न्यायेन त्रयाणां फलमाह—भृणोति गायत्यनुमोदते इति। श्रवणं मुख्यम्, गानं शास्त्ररूपम्। सुखस्य तव दृष्टकारणत्वात् तस्याऽप्रायश्चित्तत्वमाशङ्क्याऽऽह—गायतीति। अनुमोदनं तादृशम्, यदुभयनिर्वाहकम्। क्रियमाणस्तोत्ररूपमिति केचित्। अञ्जसेति। सर्वत्र सर्वभावेन श्रवणम्; अर्थतः, तात्पर्यतः, शब्दतश्च। कीर्तनेऽपि एतत्रयम्, हेत्वभावश्च। अनुमोदनमपि हेत्वभावात्। तदा वधमात्रदोषाद्विमुच्यते। प्रधानपरं न भविष्यतीत्याह—ब्रह्मवधादपीति। द्विजा इति ज्ञानार्थमुक्तम्। ज्ञाने सत्यन्यस्याऽपि भवतीति ज्ञातव्यम्। यज्ञसंबन्धात् द्विजस्यैव भवतीति वा॥३७॥

फलजनकत्वमाह—

SRI SUBODHINI: Hiranyaaksha was a "Brahmin". Hence, the story of his "death" should not be listened to, if he was not destroyed by our Lord! As our Lord's "leela" is considered, as most "wonderful", as his "killing" conferred great benefits, to the entire Universe, by way of blessings from our Lord of all "sacrifices". Due to these reasons, this "Leela" of our Lord is considered as very wonderful! Listening to this "Leela" makes the listeners also very blissful! (beneficial too). Hence, everyone should listen to this "Leela".

Moreover, our Lord had enacted His "play" in very many ways, while killing this demon — thus exhibiting His "Leela of fighting" (Yuddha Leela). This Leela of fighting becomes "sacred and pure", due to it's connection with our Lord. AS ANYONE OR ANYTHING CONNECTED TO OUR LORD BECOMES SACRED, HOLY AND PURE, IMMEDIATELY!

Our Lord had specifically taken the form of a "boar", with a view to protect the "sacrifices" and to

progress creation! His death led to these benefits. (ie the death of demon) Otherwise, there was no necessity to take this type of "form", as His incarnation.

Now, the beneficial results, which would occur to the listener, the singer, the teacher and the 'admirer' of this Leela, are being spoken! In this, the "listening" is very important. Singing comes out of teaching! But the benefits are equally showered on those, who sing or admire this most wonderful Leela of our Lord! Many persons speak of this "Leela" as a "praise". Hence, it is said, that A DEVOTEE SHOULD LISTEN TO THIS LEELA, WITH SINCERE DEVOTION, FULLY KNOWING ITS INNER PURPORT AND MEANING! THIS LISTENING SHOULD BE FULL, TOTAL AND EVERYWHERE! – WITH THE FULL MIND FILLED WITH INTEREST!

BUT, THERE SHOULD NOT BE ANY SELFISH MOTIVE IN LISTENING TO THIS "LEELA" OF OUR LORD! A devotee gets redeemed of his "sins", when he listens etc. to this sacred Leela of our Lord. The highest "sin", is supposed to be the "killing of a Brahmin". Here, it is said, that even this sin gets removed. The addressal of "Oh Brahmins!" has been made, so that the sages like Sounaka and others will get the appropriate "Jnana", about the glory of our Lord. Noble Brahmins attain the true "Jnana" about our Lord, when they get connected with our Lord, who is the symbol of all sacrifices.

Through the following verse, it is said, that this "Leela" confers several auspicious benefits.

एतन्महापुण्यमलंपवित्रं धन्यं-
यशस्यं पदमायुराशिषाम्।

प्राणेन्द्रियाणां युधि धैर्यवर्धनं-

नारायणोऽन्ते गतिरङ्ग! शृण्वताम्॥३८॥

VERSE 38 Meaning: "This "Leela" of our Lord confers the benefits of the best of good and noble actions (Punya)! It is very sacred and holy! It confers the benefits of wealth and fame; increases one's longevity! In every way, it fulfills all types of one's desires! In a fight, this Leela increases the strength and power of one's vital air and senses! It gives great courage and remarkable valor! In the end, the result of listening to this "Leela" of our Lord enables the devotee to truly attain the refuge and surrender to our Lord!"

श्रीसुबोधिनी : एतदिति। चतुर्विधपुरुषार्थसाधकमेतत्। तत्र धर्मो द्विविधः, स्वर्गादिफलसाधको देहादिसंस्कारसाधकश्च। तदुभयरूपमाह—महापुण्यमलंपवित्रमिति। अवसयभिचारिश्रेयःसाधनं महापुण्यम्, सर्वथाऽन्तःकरणपवित्रहेतुरलंपवित्रम्। अर्थो द्विविधः, धनरूपो यशोरूपश्च 'यशःश्रियामेव' इत्यत्र वक्ष्यते। तदुभयमाह—धन्यं यशस्यमिति। कामस्त्रिविधः, जीवनभोगशत्रुजयात्मकः; 'शरीरारोग्यमैश्वर्यमरिपक्षक्षयः' इति वाक्यात्। तत्रयमाह—आयुषामाशिषां च पदम्, प्राणेन्द्रियाणां युधि धैर्यवर्द्धनमिति। आशिषः पुत्रादयो विषयाः, तेषामिदमेव पदम्, अस्योपाख्यानस्य सृष्टिहेतुत्वात्। प्राणो बलसाधनम्, इन्द्रियाणि करणानि। पूर्वत्र वा संबन्धः, भक्ष्यभोगात्मको विषय इति। युद्धे धैर्यवर्द्धनं यस्मादिति। धैर्यादेव जयः, धैर्यस्य बलेन्द्रियसहकारित्वात् तत्संबन्धित्वेन निरूपितम्। क्षेमशूरव्यावृत्त्यर्थम्—युधीति। मोक्षसाधकत्वमाह—नारायण इति। अस्मच्छास्त्रे नारायणप्राप्तिरेव मोक्ष इत्येकविध एवोक्तः। तत्र भगवच्छास्त्रे नारायणप्राप्तिस्त्रिविधा—ब्रह्माण्डविग्रहे नारायणे सायुज्यम्, अक्षरे, पुरुषोत्तमे वा। तत्रयमपि नारायणशब्द एव वदतीति नारायणपदप्रयोगः। 'नाराज्जातानि तत्त्वानि नाराणीति विदुर्बुधाः' 'नाराणां समूहो नारम्' इति, 'आपो नारा इति प्रोक्ताः' इति च। प्रथमार्थे पुरुषोत्तमः, द्वितीये ऽक्षरम्, तृतीये ब्रह्मपिता। अस्य श्रवणात्रिविधो भवतीति नारायणपदम्। अङ्गेति

संबोधनमप्रतारणाय स्नेहबोधकम्। गतिर्भवतीत्यर्थः। गतिशब्दः
पर्यवसानफलवाचकः। शृण्वतामिति प्रधानस्यैवैतत्फलमुक्तम्॥३८॥

इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे एकोनविंशाध्यायविवरणम्।

SRI SUBODHINI: This “Leela” is capable of conferring all the 4 types of the “human” goals (Purushartham) viz. Dharma, Artha, Kaama and Moksha!. Dharma is of 2 kinds. (1) That which gives the results, like attainment of “heaven” etc. (2) That, which purifies the body, mind etc. (“Maha Punyam – Antah Pavitram”). The factor of wealth also is of two types, (1) as hard “wealth” (cash/gold etc.) and (2) fame (Yash). The goal of “Kaama” (desire) is of 3 types. (1) Increase in one’s longevity. (2) Strength in one’s vital air and senses and (3) courage and welfare in a battle.

As this “Leela” of our Lord is enacted for progressing “creation”, we see, that the result of hearing this “Leela”, will be the increase in one’s strength, due to power of the vital air (Praana). Strength assist the senses and instills courage and valor! The senses perform their tasks fully with this power and strength. For example, in a “fight”, the courage of the devotee gets increased, leading to his victory! The word “battle” (Yudha) is used to indicate only cleverness and courage! This “Leela” leads a devotee to attain “liberation” also. That is why, our Lord is referred to here as “Narayana” i.e. attainment of Sri Narayana is liberation or Moksha!

In the scriptures, three ways of attainment of Sri Narayana have been explained. (1) Sri Narayana as the ‘Brahmaandam’ (the Universe itself). (2) Union with

our Lord or attaining the Imperishable Brahman (Akshara) and (3) union with our Lord as Sri Purushothama. These are the three “ways”, that a devotee attains Sri Narayana. Hence, the holy name of our Lord, as Sri Narayana, has been referred to.

The scriptures say that, “The principles, which have got originated, as the “human beings” (Nara), are known as “Naara” – NARAANAM SAMOOHA NAARAHA” – the group of the human is called as “Naara”. Water is also called as ‘Naara’. In the first instance, the meaning of the holy name of Sri Narayana is Sri Purushothama. In the second instance, the meaning is “Imperishable Brahman” (Akshara Brahman). In the third instance, the meaning is as “the father of Brahma”. In the present context, what is said is, that by listening to this “Leela”, a devotee attains the three types of “liberation” (Moksham). That is why, the most holy name of Sri Narayana has been given. “Oh friend!” - this addressal indicates, that there is no hidden motive and there is only sincere love and attachment. The word “Gati” is the last moment or ending of one’s life. The word “please listen” (Srinwataam) reemphasizes, that this is the highest result of listening to the “Leelas” of our Lord (i.e. attaining true refuge and surrender to our Lord – Bhagawadaashrayam).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 19 of Canto III of Shri Mahā Bhāgavata Purāna.

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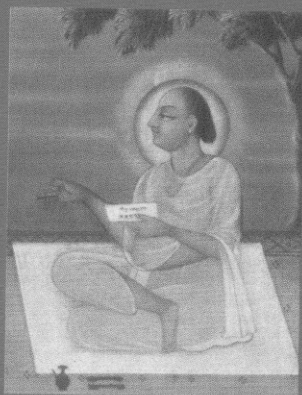
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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